Pita-Poot:
The Father & the Son

A Biography of the two Great Masters:
Huzur Baba Sawan Singh Ji Maharaj &
Param Sant Kirpal Singh Ji Maharaj

Harish Chandra Chadha

‘Pita-Poot:
The Father & the Son’

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DEDICATION

In the Name of the Almighty God Power,

the Creator and raison d'aitre for everything in existence,

which is the Master-soul in human incarnation

come as the Father and the Son,

that pens its story by itself –

that which has been coming,

and shall continue to come for ever and ever,

in order to repeat it.

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About This Book

'Pita-Poot' is the life story of two divine Master Souls – Shri Huzur Baba Sawan Singh Ji Maharaj and his spiritual disciple son, Maharaj Shri Kirpal Singh Ji – as it could possibly be presented in written-descriptive form.

The greatest teaching that saints present through their own lives is that one can obtain ultimate aim of human existence, viz. self-knowledge and God-realization, even while living in this world and performing one's worldly duties. This is why a great majority of saints, masters, teachers, spiritual leaders, Paigambars, incarnations of God (Avatars) came into this world to guide us, were house-holders, very few being recluses.

The Sants have said and have displayed through their own life conduct that the communion of the human with the divine, the merger of the droplet with the ocean and becoming integral with it, is no impossibility, accident, anecdote or fable. Indeed, this is the ultimate destiny of the human life! The human form is considered to be most superior because only in this form can the being unveil the very secret of life and can get to know its own self and experience God. Not only have the Sants stated as much, they have provided its first-hand experience to seekers that came in contact with them as well.

In this gross Kali-yuga era, Shri Huzur Sawan Singh Ji Maharaj and his most obedient spiritual son, Maharaj Kirpal Singh Ji have rejuvenated these dormant spiritual teachings.

They presented the divine truth in accordance with the tastes and mindsets of people and have doled out the priceless gift of spirituality with both hands i.e. by making the people sit beside them, making them rise beyond the realm of mind-matter and outer faculties through their grace, and granting them the wealth of self-knowledge and God-realization in the very first sitting itself, all of which has little parallel in history. 'Pita-Poot' is a story of the merciful God-power that manifests, and shall indeed continue to manifest, in the human form during every age and at all times, connecting and merging people with Itself. The world has never been, and shall never be, devoid of such competent, gracious Masters. This is like the immutable divine law of demand and supply — where there is hunger there is food, where there is thirst there is water—which none can alter.

It would not be out of place to describe here the circumstances and manner in which this book came to be written, the need for which was being strongly felt. When Huzur Baba Sawan Singh Ji Maharaj gave up his mortal coil, he anointed Maharaj Kirpal Singh Ji as his spiritual successor, who then, upon the instructions of, and through mercy and grace of his Satguru, took up the task of the salvation of beings. The very first booklet that he published in Hindi, Urdu, Gurmukhi and English languages was titled, "Brief Life History of Huzur Baba Sawan Singh Ji Maharaj" containing his Master's life-history and teachings. In addition, during his satsang discourses, he would always quote parallels from Huzur's life or his own life. Therefore, whatever that has been written from time to time about the two great Masters in India or abroad is either taken from that booklet or from Maharaj Kirpal Singh Ji's satsangs.

In this manner, the significant events of the lives of the Father and the Son ('Pita-Poot') came to be written, although

not in a chronological order. At the very best, it could be called a bouquet of beautiful memories; there was no complete record of the various events in it. At that juncture, if any question did arise regarding any of the subjects in the book, there was no answer to be found in it. For example, prior to being initiated into the 'Surat-Shabd Yoga' path, what was Maharaj Kirpal Singh Ji's practice of meditation? When and where was he initiated (time, and not date) by Huzur Maharaj? Before achieving spiritual perfection, what difficulties did Maharaj Kirpal Singh Ji undergo, and suchlike. Therefore, several questions arose, the answers to which were difficult to find in any of the books written until then. This problem could only be solved should Maharaj Kirpal Singh Ji himself settle all the queries giving adequate time at a stretch. Considering the busy schedule of Maharaj Kirpal Singh Ji, there seemed little hope of finding such an opportunity. However, with his boundless mercy and grace, he himself created such an opportunity while he was in Rajpur (Dehradun) and gave the time to the author of this book to ask questions continuously for two to three weeks, the fruit of which is now in the service of the readers in the form of this book. However, this description also remains incomplete. The truth is that should anything be written on the life of the Sants, it can never be complete. Even so, this chronological life history of the Masters would contain a great deal for the authors and researchers that would follow.

While writing this book, special care has been taken to see that, to the extent possible, the life history of the Masters ('Pita-Poot') should be in their own narration. The primary source of the events captured herein are either Maharaj Kirpal Singh Ji's own words, without changing a syllable, or are taken from his satsangs. The elaborate description of nearly one-hundred and twelve pages about the teachings of Huzur Maharaj is taken entirely from Maharaj Kirpal Singh Ji's satsangs or his

own elaborations and explanations of myriad subjects related to spirituality. The author of this book, in order to carry on the narrative, has applied his appendages in between the Gracious Master's oratory, but this does not lower the dignity of the same. Every word of this book contains life-giving exhortations and an inspiration to rise high. The limitless sea of life is at full glory in it. The sermons and teachings of the Beloved Master contain the gist of the religious scriptures and biographies of the great seers and saints. His life-story is as though the ocean has been contained in a pot. Every word of this description of unbounded life-flow has an imprint of immortality, as they have emanated from his heart, the very source of endless life.

With every breath of life, I praise and express my gratitude to God, who gave this unworthy servant the opportunity to sit at the lotus feet of the two great Masters and to speak with them eye-to-eye, and to God Almighty, who gave these incompetent, unworthy hands the power to write the story of Life Eternal.

— Harish Chandra Chadha

CHAPTER 1

An Auspicious Arrival

जनम मरण दुहहू महि नाही जन परउपकारी आए।।
जीअ दानु दे भगती लाइनि हरि सिउ लैनि मिलाए।।

"Beyond the cycle of birth and death are they;
these benefactors of humanity come,
Giving the gift of eternal life and extracting devotion,
they get us to meet the Lord."

– *Aadi Granth (Suhi M.5, p.749)*

In other words, Sants are beings who are liberated from the cycle of birth and death. They come into this world specifically for the benevolence of souls. They give us the gift of 'Shabd' ('Naam'), the nectar of the Eternal Ocean of Spirit flowing within them, through the power of their attention, so that we, the beings bound by the duality of mind-matter, may rise beyond body and senses and connect with the Divine Creative Power ('Naam') that resides in each and every speck of creation. By His grace, the mortal beings are enabled to see the Divine Light of God and to hear the True Sound, Shabd, Kalma, Naam or Word within themselves. In this manner, the Sants draw people towards God, by giving them buoyancy through their attention or sight and engaging the beings into devotion and love, and eventually merging them with the Divine. They come into the world in human form to perform this specific task.

Carrying forth this tradition, the Universal Benefactor, the Ocean of Mercy, His Holiness Maharaj

Kirpal Singh Ji took birth on 6th February, 1894 in the village of Saiyyad Kasran, District of Rawalpindi, Punjab (now, in Pakistan) in a distinguished Khatri Sikh family. It was a winter night when around 9'o clock, piercing the darkness, the radiant child made his appearance on earth. The child was aptly named 'Kirpal' (merciful), for he was to gift away the treasures of mercy and spiritual grace with both hands. Fortunate indeed was the father, Sardar Hukum Singh Sahib, in whose house the Supreme Creator's 'Hukm' (Commandment) arrived himself in the body of man, and blessed was the mother, Smt. Gulab Devi (meaning, the 'goddess of roses'), who brought into the world the flower whose fragrance spread throughout the world, in all its ten directions and four pegs.

THE SAINTLY CHILD

It is said:

होनहार बिरवान के होत चीकने पात।

"Obstacles do not stick to those
who are talented and brave."

Coming events cast their shadows beforehand. Those who are destined to accomplish great tasks, begin to show their mettle from childhood itself. When we ponder over the events of Maharaj Kirpal Singh Ji's childhood, it becomes amply clear that Sants are not made in this world, but come ready-made from the Divine Source. Do take a glance at any Sant's biography, the truth above shall be confirmed. His childhood was full of wondrous frolics and miracles, seeing which, the residents of Peshawar (now in Pakistan), where his childhood was spent, began to call him 'Sant Kirpal'.

Unlike other children, he had no inclination towards frolic and games, instead preferring solitude, remaining absorbed within himself for hours. The

pocket money and the eatables that he received from home, he distributed among his friends, and would go far away in solitude and meditate. The internal bliss and absorption was a divine gift to him since birth. When someone remarked to him that little children, four to five years of age, are unable to sit idle even for a moment, he said, "I never got to participate in children's games. Even at that age, I would prefer to close my eyes and stay absorbed." He was asked, "Surely, you must've been seeing something within, which is why you would remain with eyes closed." He replied, "I would see the sights and lights of the divine planes within. The scenario of one inner region or the other would always remain within my eyesight." He was gifted with access into the divine regions from childhood, in the manner of Shivdayal Singh Swami Ji Maharaj, and as he grew up, his spiritual powers too grew and blossomed.

He had an unsullied mental makeup, and an inner perception, on account of it, since early childhood. There is an incident from his childhood when he was a student of fourth standard. One day, in his school he suddenly stood up in the class and told his teacher, "Kindly let me go home as my maternal grandmother is breathing her last." The teacher heard his strange plea and scolded him, saying, "How come, while sitting here in the class, you are seeing your grandmother dying! Just sit down and learn your lesson." But after a while, his teacher began to wonder that this was no ordinary child, who never refrains from his lessons or is fond of playing pranks; then, why would he make-up such stories? Meanwhile, a person from Maharaj Kirpal Singh Ji's home came with a message – "Kirpal is needed at home as his grandmother is dying and wishes to see him." When the teacher heard this news, he was most astonished and like others, realized that this was no ordinary child.

There is another event of this kind. A theft took place in his village and Kirpal heard about it. He went to his father and said that so and so has stolen the goods and also that as to where the stolen goods have been stored. His father advised him never to reveal such things in future. Thereafter, he refrained from speaking about future events. Referring to his childhood, he would say, "I always had the realization as to what I have to accomplish in life. During very early years, I used to say that one day I will go to America. I distinctly remember each and every childhood event and every book that I read at that time." The result of this realization was that he was not affected by the environment around him, instead, his brilliant personality greatly influenced the environment around him.

His family belonged to the frontier, the North Western Frontier Province of the undivided India. Meat was cooked and consumed in his household with regularity, which both young and old consumed. The entire family used to sit together for the meal. But Kirpal Singh used to sit in seclusion taking bread in hand and eating it with little or no vegetable upon it. His father would ask lovingly, "Pal, why don't you consume all the items? Meat is good for health." ('Pal' was his family pet name). He would simply reply, "Father, meat is dead food and I don't want to make my stomach a graveyard." After listening to this argument, his father never compelled young Kirpal to consume meat. Since very early times, he had full realization that non-vegetarianism and a spiritual life do not go hand in hand. For spiritual life, our food intake must be pure.

FAMILY TRAITS

In his satsangs, Maharaj Kirpal Singh Ji always emphasized that those who wish to make their children

honest, pure and virtuous, should themselves set an example before their children by being honest, pure and virtuous. Spirituality was bestowed upon him by birth and the family environment was also most conducive to it. His father, Sardar Hukum Singh Ji was a wealthy person endowed with esoteric powers; he was a devotee of Lord Shiva. His life was full of devotion and sacrifice. He used to pray to Shiva the entire night, standing in a pond in cold water; in hot or cold weather, he would never miss his prayer. Other members of his family were also Shiva devotees (later on, the entire family was initiated into 'Naam' or holy Word). About his mother, Maharaj Kirpal Singh Ji says that she always took bath and recited Bhagwad Geeta before entering the kitchen for household duties. Following his father's footsteps, Kirpal Singh Ji also became a devotee of Lord Shiva. He was blessed with the appearance of Lord Shiva, and even had a discourse with the deity, but the actual thing that he was after — the encounter with God — was yet something else.

In the early days, he used to practice 'Pranayam' or breath control exercises. In Peshawar (where his childhood was spent) at Punj Tirath, there was a big pond, where he would stand in the water the entire night doing his practice. In 1912-13 when these events took place, his age was just 18 years. During his practice, a divine deity appeared before him. It had curly hair, large black eyes full of such effulgence that one could not look into them. In its torso, the entire universe could be seen functioning (in appearance exactly as described in Gurbani and in Geeta as shown to Arjun by Lord Krishna). The divine personality spoke to him, "I am pleased easily by simple remembrance." Thereafter, Kirpal Singh Ji discontinued his breathing exercise.

STUDENT LIFE

Kirpal Singh Ji remained interested in studies from the beginning. Such was his interest in books that in addition to the regular course material, he finished reading an entire library. Once he laid a book in his hand, he would never leave it unfinished. He would read late into the night at home. Those days, there was no electricity and all reading was carried out in the light of an oil lamp. His father, in consideration of his health, had ordered him to sleep by 10'o clock at night, but he would continue to read, lying beneath a quilt. It was on account of his extensive reading, that his knowledge and comprehension was amazingly ahead of his companions. He always stood first in exams. Once, his teacher awarded 54 marks out of 55 in the history paper; the student who came second got just 37 marks. He complained to the teacher, saying that he had answered all the questions correctly, but received only 37 marks, while Kirpal Singh got 54. The teacher replied with a smile, "You have written only what I taught you, but Kirpal Singh has written what the prominent world historians have written. I have had to deduct one mark just because there is a tradition of not awarding cent percent marks in the history paper; otherwise I would have awarded him full marks."

All his teachers adored him due to his extensive and in-depth learning. One day, the boy who used to come second in the class, did not do his homework. The headmaster had given instructions that everyone in the class will come prepared with difficult words and their meanings from the dictionary, from the chapter that was to be taught the next day. That boy did not do as instructed, and was scolded by the headmaster on that account. He complained saying that this is my first mistake but Kirpal Singh never makes notes in his

notebook. The headmaster replied saying, “Kirpal Singh does not need to do that. He has already learnt the course books and he also has knowledge considerably beyond his course work.”

In his satsangs, Maharaj Kirpal Singh Ji often gave hints about his student life. He often said that when a teacher is teaching with effort, and a student is also taking interest in his studies, then the teacher is motivated to teach with greater interest. Presenting an example from his student days, he would explain that in those times, there was no school fees. The teacher would teach students lovingly, and when he would see a student taking keen interest, he would ask him to come to his home as well. Kirpal would to go to his teacher’s house and also help out with household chores such as filling up water and other service. In return, the teacher would also teach him lovingly.

Once Maharaj Kirpal Singh Ji fell severely ill in Lahore. His teacher from childhood learnt about it. Of all his childhood teachers, only this teacher was alive and he came to enquire about Kirpal’s well-being. He could not even get up from his cot, but then, touched his teacher’s feet out of respect. The aged teacher was immensely happy and said fondly, “I am proud of you, Kirpal, that the entire world is benefiting on your account.”

Kirpal Singh studied in a mission school. He had an innate habit to reach the root of any matter that interested him. One day, he asked one of his missionary teacher, “Why do you refer to Jesus Christ only as ‘Christ’ and not add any title beside his name?” The teacher replied, “How can we possibly attach a title before the name of God, who is the Creator, Protector and Supporter of life? Have you ever heard anyone say ‘Janab Khuda Sahib’, ‘Hazrat Allah Miyan’, ‘Shri

Waheguru Ji Maharaj' etc.? Christ is the son of God. As we cannot speak of God's qualities, so how can we praise his son?" Kirpal Singh greatly appreciated this reply. Years later, during a big event in America, he stopped the anchor midway as he introduced Kirpal Singh Ji with great accolade, and said to the audience, "I am merely a human being like you. I have merely received something with the grace of my Master, which I am now presenting to you."

A bishop once visited his school for inspection. He came to his class and asked a question, "Children, what is the purpose of your study? What is the goal of your life?" All students gave different replies. One said, "After studies, I wish to become a doctor." Another said, "I wish to join civil services and become a Tehsildar (a district sub-divisional revenue collector), hence the study." Yet another stated, "I shall become an engineer." Kirpal Singh said in his turn, "I am studying for knowledge's sake." The bishop was very impressed with his answer and said, "This boy will become famous one day." Thereafter, the bishop addressed the students for one hour on this very topic.

THE SQUANDERER OF SPIRITUAL WEALTH

Kirpal Singh was keenly interested in reading biographies of great personages, of which, he had read over three hundred. When he was in seventh class and about twelve years old, he read about an event from the life of Shri Ramanuja, which left a deep impression upon his life. The story went like this: When Shri Ramanuja returned home after receiving spiritual initiation from his master, he assembled the villagers and began to share with them the secret mantra (talisman) given by his Master. A villager objected saying, "What is it that you are doing? You should keep the Master's mantra a

secret, sharing it with others is a great sin. You will go to hell for the sin of disobeying your Master." Ramanuja replied, "I alone will go to hell for my sin, but at least these others will be saved. For the sake of their welfare, I don't mind going to hell." Kirpal Singh Ji says that when he read of this event, it came to his mind that should ever the wealth of spirituality fall into his hands, he would also squander it away likewise.

In this context, Kirpal Singh Ji states, "Perhaps Huzur Baba Sawan Singh Ji Maharaj found me to be a spendthrift and gave me the task of distribution of spirituality. Huzur would say, 'The wealth of spirituality is available in plenty, but I have not found anyone to distribute it.' Whatever spiritual riches that are being given to the world, all credit for them does not belong to me. It is all the boon of Huzur Maharaj."

'THE SOUL IS IMMORTAL'

This relates to 1908-9, when Kirpal Singh Ji was 14 years old and a ninth standard student. During that time, he made acquaintance with the son of a religious leader called Devguru. He was invited to the in-house meeting of the Dev Society, involved in social work of upliftment of society and public welfare. The organizers of the Dev Society greatly benefited from Kirpal Singh Ji's wisdom and competence. One day, the son of the Devguru enquired of Kirpal Singh Ji, "What is your opinion of our Society?" He replied, "I respect the work done by your Society as far as mundane life is concerned. But I really want to know as to what you think about the soul?" Devguru's son replied, "After leaving the human body the soul remains in existence for a while, but after that the soul is also destroyed." Kirpal Singh Ji said, "Your opinion about the soul is not correct. After leaving the human body, the soul

remains in existence in a subtle form about which you have no knowledge as yet." At the age of merely 14-15 years, his deep knowledge about spiritual matters goes on to prove that Sants are God's creations and are not of this world. They are fully aware of their work and mission in life and possess the necessary mastery for undertaking them. Kirpal Singh Ji's student life is full of several examples that prove this point.

'SHAHI-BAGH', THE ROYAL GARDEN BEHIND THE EYES

An event of Kirpal Singh Ji's childhood is remarkable in this context, which he would often present as an example in his satsangs. Once, while reading in the Shahi Bagh (meaning 'Royal Garden') in Peshawar (Pakistan), an elderly atheist, Darbari Lal came across him and asked, "Where is the Shahi Bagh?" Kirpal replied, "Shahi Bagh is where you are standing right now." Hearing this, he said, "There are few trees, a few plants and bushes here. What kind of Shahi Bagh is this?" Kirpal Singh Ji understood his hint and asked him, "Do you meditate?" Kirpal kept his finger between the two eyebrows and said, "The true Shahi Bagh is here between and behind the eyebrows. Out here, there is only bliss, and even more bliss." What he wanted to convey is that even a non-believer can concentrate and enjoy the pleasure of meditation if he concentrates on the seat of the soul or Shiva-netra and can achieve true bliss.

MEETING WITH BABA KAHNA

During his student life, Kirpal Singh Ji often used to visit Baba Kahna, a mystic in Peshawar, who constantly used to be intoxicated. Satguru Dayal Shri Huzur Baba Sawan Singh Ji Maharaj also used to visit Baba Kahna. It is a strange coincidence that two great saints of our age, who squandered the wealth of spirituality with both

hands, used to visit Baba Kahna, but never got to meet each other prior to the appointed time. Baba Kahna did not like anyone coming near him; he would abuse people and sometimes even strike them. Whenever Kirpal Singh Ji visited him, however, he always enquired lovingly, “What brings you here, Sardar?” He would say, “I am here to benefit from your presence.” A while later, Baba would say, “Now, go home.”

One accomplished soul recognizes the other by the eye. At that time, Kirpal Singh Ji was well aware of the spiritual powers of Baba Kahna. Kirpal Singh Ji once told the devotees, who used to visit Baba Kahna for blessings, that Baba Ji is a storehouse of spirituality, but ‘it is difficult to crack the walnut shell and extract the nut.’ Upon being pestered by one of them, Kirpal Singh Ji suggested that you may go in the evening and sit all night in his presence, and not leave him under any circumstances. He did as suggested, but Baba scolded and abused him a lot, and he ran away from there. The next day, he narrated the incident to Kirpal Singh Ji, who said, “Not to worry, go again and do not leave him this time.” The next evening, he visited Baba Ji again and when the devotee refused to leave him even after being abused, Baba Ji become violent and struck him on the head with a burning log of wood. He received a wound on his head but stayed put. Then suddenly, Baba Ji changed his posture and lovingly asked the devotee, “What is it that you ultimately want?” He said, “Baba, give me some of the treasures that you possess.” Baba Kahna said, “Listen! What an enchanting divine music is resounding,” and introduced him to the Cosmic Sound or ‘Shabd.’ We can learn from this event that Maharaj Kirpal Singh Ji had the vision to perceive and evaluate spiritual power.

PREPARATION FOR THE GREAT LIFE AHEAD

It is clear as daylight, from a perusal of the childhood and the student life of Kirpal Singh Ji Maharaj, that he was fully aware of the great work ahead of him and that every step that he took from childhood on, was a preparation towards that great life. He had come with unparallel traits and capabilities. As already narrated, even at the age of four, he had begun to concentrate within and journey to the divine planes within. He was a visionary par excellence from the beginning. Over and above that, he was comfortable with very little sleep. He himself stated, "When I was in seventh standard, I used to sleep very little." Whether reading the entire night or spending time in prayer and meditation, he slept but very little. For those, whose souls can venture out into godly regions, where was the need to sleep! With the withdrawal of the spirit, the requirement of sleep is accomplished automatically and the body becomes fully relaxed. During his satsangs, he would often state that when the soul leaves the body and returns to the body after traversing the inner divine regions, the body is born anew. The body is recharged i.e. acquires a new life (it was with the blessed fruit of his grace that hundreds and thousands of people achieved that state as well). It was with the benefit of this continuously awakened state, that he made most of; he managed to read thousands of books during his student life. These highly distinguished tendencies and traits were inborn in him, but the manner he utilized them for the great task ahead in his life and the manner in which he prepared them, is an example worth emulating before the world.

In this respect, he would often say that everyone is in a state of continuous development, in which one is being shaped. It is after many a birth and

rebirth that a being reaches the peak of perfection, climbing the ladder of progress. Hence, it is said, “Every saint has a past and every sinner a future”. It signifies that somebody who is a saint today was like us before and was captive of his desires, and we, who are living at the level of our sensory organs today, can become saints, given proper direction and guidance.

Illustrating this topic in detail, Kirpal Singh Ji, in his biography of Baba Jaimal Singh Ji, writes: “The history of a Great being is the history of a soul’s pilgrimage. It is a story which to be spiritually evolved covers innumerable years and countless lives. The final enlightenment may seem sudden, but its preparatory stages are long and arduous.” With these words, he would give us encouragement, “What one man has done, another can do, of course, with proper help and guidance.” It certainly does take time but there is no limit to human progress and development. There is nothing a man cannot do. In this context, Kirpal Singh Ji says, “By a single signal of the Almighty God, millions of regions and planes came into existence. Our soul is also an essence of the Eternal God, a droplet of the ocean of consciousness. If it so desires, can it not make a new world, bring about a new plane into creation?”

In order to achieve this ultimate ideal of humanity, Kirpal Singh Ji has written several books, but the greatest treatise that he has written is his life, in which one discovers, at every step, teachings pertaining to ideal living.

DIARY— IMPORTANCE OF DAY-TO-DAY INTROSPECTION

In order to be able to lead a spiritual life, Kirpal Singh Ji always insisted on forming an honest, pure and virtuous life, for which he prescribed introspection of one’s life through the use of the Introspection Diary.

He started maintaining diary from the age of seven, in which he strictly filled up the mistakes during the entire day's activities and would make an effort not to repeat those in future. He always insisted upon his disciples to fill their diaries regularly to keep an eye on their mistakes and try to overcome them. This was the gist of his great life. In reference to the diary, he said that even if a person does not do anything, but starts filling the diary with truthfulness and honesty, his life would undergo a transformation, and the truth would begin to reflect in the mirror of his heart. In this context, he stated that it is not difficult to reach the God Almighty, but what is certainly difficult is for a person to become a good human being in the true sense of the word. And, for becoming a good human being, he presented the experience of his life in the form of the Introspection Diary.

In relation to the Diary, it is not necessary to present here the elaboration that he has presented in the form of the booklet, 'Seven Paths to Perfection'. Here, we shall only repeat the statement of Maharaj Ji that, "We do not know, where we are headed. If only we knew that we are on a heap of rubbish, we shall certainly attempt to come out of that filth. We do not know our shortcomings, our faults—unless we ruminate and do the accounting of the day-long thoughts, words and deeds, we shall never get to improving. Instead, we are engaged in pointing the shortcomings of others. If only we ponder over our own weaknesses, we shall neither have the time, nor shall we dare, to look at others' faults."

THE LOVE OF HUMANITY

It is said by Maharaj Kirpal Singh Ji that anyone who loves Almighty God, would also naturally love his creation. In his satsangs, he would repeatedly give

instruction to love one and all; never to hate anyone, never to even think ill of anyone as all are the children of God. If one really loves God Almighty, one would automatically love his children as well.

An event from Kirpal Singh Ji's childhood is worth noting in this context. As a boy, he was accustomed to meeting everyone with great affection. One day, his father said to him, "Pal, my friends will be your friends and my enemies will be your enemies." He never disobeyed his father, but upon hearing this, he replied, "Your friends will definitely be my friends, but it not necessary that your enemies will be my enemies. It is possible that their enmity is on account of some misunderstanding. I have not come to hate anyone and to be their enemy; I am here to love the entire humankind."

Years after that event, during his first world tour in 1955, in a huge public gathering in Chicago, U.S.A. Kirpal Singh Ji repeated his ideal with the following words, "Those who claim to love God Almighty, whom they can't even see, how come they hate people like themselves, whom they can see in everyday life, and still claim that they love God?" Taking reference from Jesus Christ's message of love, "You shall love the Lord, your God, with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbour as yourself." *— Holy Bible (Luke 10.27)*. Then he added, "God Almighty is one and he is the Lord of all. His entire creation is also one. It is essential that this truth is stated today and repeated in the course of time, reminding the humanity of it."

IDEAL LIFE— HONEST EARNINGS

As was the practice during those times, Kirpal Singh Ji was married at an early age, but he did not live

with his wife for a long duration. He began his job in Peshawar and then he was transferred to Lahore. He began the household phase of his life in Lahore. The ideal that he had set for his life required the foundation of earning one's income by the sweat of one's brow and truthfulness in every undertaking. But the department that he got was one in which bribery was rampant. He joined Military Engineering Services as a clerk. Once, a contractor came to him and offered bribe in order to clear his bills urgently, as was the regular practice. He said to the contractor, "There is no need to give me bribe as this is my duty. I am paid salary for this work. Please be assured that your bill will be cleared soon." The contractor thought that the amount offered was not good enough. He took out some more silver coins from his pocket and laid them on the table. But when, despite of his repeated requests, Kirpal Singh Ji refused to accept the money, he left the money on the table and walked away. Kirpal Singh Ji threw the money after him. When the coins fell on the floor, they rattled jarringly. A pin-drop silence engulfed the entire office. The older clerks advised him that one should not let go of the money that has come into one's hands. But there was no place for bribery and greed in his life. Even the family people strongly insisted, but he clearly replied that "earning of ill-gotten money should not be expected of me. I shall hand over my entire earning to you; I do not need anything for myself."

Those who are destined to accomplish something big in their life and desire to build a spiritual palace on the foundation of righteousness, they have to plan everything in life accordingly. Why would they beg in front of anyone? Why would they get involved in needless hassles? This is why the Great beings have always maintained the importance of simplicity. Hence,

his life and lifestyle were extremely simple. He could manage under all circumstances. His needs were minimal; to manage within what was available was his life's motto. At the beginning, even when he was a clerk and drew a very small salary, he would share it with others and help the poor and the anguished. Even then, he could manage with ease—such was the simplicity of his life.

It so happened once that seven more days remained for the salary day and Kirpal Singh Ji was left with one anna (1/16th of a rupee) in his pocket. His first thought was to borrow a rupee from someone, but he realized that it will lead to a bad habit of borrowing. So he spent the rest of the week on that one anna. He bought roasted grams with it, and when hungry, would eat the grams, downing them with a drink of cold water. It may have been apparently a small matter but little things often lead to significant results. He would say, "It is better to sleep on an empty stomach than to have a burden of debt upon waking up." As for us, we do not pay attention to small things, which is why we end up missing on big things.

AN IDEAL CIVIL SERVANT

Starting from a clerk in his career, Kirpal Singh Ji reached to the high post of Deputy Assistant Controller of Military Accounts due to his diligence and hard work, and was loved and respected both by his seniors and subordinates because of his humanity. His officers not only found him a competent worker, but also a person of high spiritual acumen, and his subordinates found him a soft-hearted officer and their well-wisher and protector. Anybody who even had a glimpse of his virtuous and above board behaviour, became his forever.

In this context, one event of his life is worth recounting. When he retired after 36 years of illustrious service, the staff wished to give him a farewell party, but he declined saying that he would go and meet everyone at their desk by himself. Everyone was heart-broken due to the separation from him. In the evening, the Muslim and other staff of his office requested him to come and sit in the garden so that they could have his darshan there. He accepted their request and the next morning, the officers and staff assembled there with tears in their eyes. Among them, there was a peon who had been employed only two days ago. He began to cry loudly. Kirpal Singh Ji asked him, "These people have worked with me for years and I can understand their grief, but you just joined two days back, what have you found in me?" The peon replied, "You are the first officer who has treated even us lowly peons as human beings, while others treat us merely as peons."

Kirpal Singh Ji was full of love and compassion for his subordinates. However inexperienced and incompetent the employee may have been, after cajoling them, he always brought them around lovingly to the right path. He would say, why should the family members be punished for the incompetence of the worker? We should give him another chance to improve. As he firmly believed, that with love and compassion, any person can be reformed, and he proved it by his own experience. He was in-charge of administration and co-ordination. He would keep those clerks, who had been rejected by other officers, citing them as incompetent, and sent to be dismissed from service, with himself. For a few days, he would observe them; thereafter he would lovingly explain to them that should they be relieved from service, it is their family who would suffer most. They ought to work properly. They understood the sage

advice and got working. In fact, these very unworthy clerks were found to be competent in all respects after some time. For the superior officers, it was a certificate of competence in itself for a person to have worked under Kirpal Singh Ji.

In the context of Kirpal Singh Ji's sympathy for his subordinates during his service, many examples can be cited. Once while he was on leave, three clerks of his department were dismissed from service due to some misdemeanour. When he joined back after returning from leave, he was greatly pained to know about this. He made them write applications requesting them to be reinstated in their service and forwarded them to the controller, along with his recommendation. He wrote that, any person can make a mistake, and for their mistakes, it would be sufficient to merely warn them. It would not be proper to put their families in great trouble by removing them from service. After his recommendation, all the three clerks were reinstated.

Again, when the First World War came to an end, for many of the employees, who had been employed during emergency on a temporary basis, most of whom were not having necessary qualifications for the post, an order was issued that those who wished to keep their jobs, would have to appear for an examination. Should they clear the exam, they could keep their jobs. Many of the clerks had been in the service for last six-seven years and possessed the requisite experience for their jobs. After long years in service, forcing them through such a condition and removing them for not clearing their exam was grave injustice. Having been removed from service, they could not even join other government departments, since they had already crossed the age limit of 25 years. Fortunately, Kirpal Singh Ji was appointed as their examiner. He presented the entire

matter to the controller of accounts and recommended that in this situation, when all the clerks had been working in the department for long and since their competence and experience of their jobs was fully proven, none of them need be failed. With the approval of the officers, he passed every one of them.

During that time, the Controller's Office of Waziristan, connected to the field service, was dismantled and several officers and clerks were removed from service. This controller was now transferred to Lahore as controller. The clerks who had been removed from the office in Waziristan then applied in the Lahore office for service. The Controller asked each one of them, "Have you worked under Sardar Kirpal Singh? If so, then in which post?" If someone said that he had worked as a superintendent under him; he was appointed superintendent. If someone had been a clerk under him, he was appointed as clerk. People asked him, "Why are you doing this?" He said, "I know him, any man who has worked under Kirpal Singh, knows his job". All his officers had so much faith and belief in him. Not only the controller, but the senior-most officer of the department, the Accountant General of Military Accounts and even the Finance Member had faith in him. As such, even the controller was often advised by the Accountant General to take Kirpal Singh Ji's counsel.

The overwhelming faith of the people in Kirpal Singh Ji can be gauged from this example. The soldiers going to the 1914 war used to write their allotment in Kirpal Singh's name so that he could pass their salaries to their family. They did not even trust their own parents to be fair to their wife and children. They had more faith in him than in their parents.

INCLINATION TOWARDS SERVICE UNTO OTHERS

Sants come into this world for the service of the people. Their life is devoted for the benefit of others, and for the entire world. Maharaj Kirpal Singh Ji's entire life presents itself as a shining example of selfless service and public welfare. Since the very beginning, he had great inclination towards doing service unto others. He used to go to the hospital regularly and serve the patients by giving them a massage to relieve their pain, providing them with edibles and even cleaning their utensils. For the welfare of poor people, he acquired knowledge of the homoeopathic system of medicine and provided primary services to the patients and medicine to the poor and destitute. He would go to the railway station and carry the luggage of the elderly and the weak. He would say that for the cleansing of the soul, selfless service is essential. It cleanses the mind and expands the heart. The importance of bodily service is especially significant in this respect.

In his satsangs, he would state, "Those who love Almighty God, would also naturally love his creation." And love knows only giving, no taking. This is the very test of love.

Sant Kabir says :

जब तक देह है, दे, दे, पुनि दे।
नही रहेगी देह जब तो कौन कहेगा दे।।

"As long as you are alive in the body,
give unto others, and give again and again.
When you are no longer in the body,
none shall seek anything from you."

In the context of his inclination towards selfless service, two events of his life are especially worth relating. In 1919, when the First World War came to an end, an epidemic of influenza struck in Punjab

and people began to die. Since it was a communicable disease, even the relatives began to abandon the patients. There was none left to even ask for their welfare. Friends and relatives all were anxious to save their own lives. Kirpal Singh Ji took up the task of doing service of the patients in his own hands, without any consideration for his own life. He took care of the all the arrangements from supplying medicine and food to cleanliness. In the same year, plague broke out in Punjab. The epidemic spread rapidly and people started dying in great numbers. Entire towns became ghost towns. The fear of plague was so great that people lost their minds even at the mention of it. In plague, if the patient does not get treatment early, he is dead within hours. People shunned their dying relatives at home and ran for their lives. Houses after houses became vacant and there was none left to even cremate the dead. Hence, dead bodies started to decay. Once again Kirpal Singh Ji set-up a group of social workers. Initially, he began work by himself, and after seeing him, more people joined in to do this public service. The dead were cremated and arrangements for cleanliness ensured. In the selfless service of plague-affected people, near whom people were even afraid to go, he and his companions engaged themselves day and night.

'I BELONG TO EVERYONE'

The Great beings belong to the entire humanity. They love all, and hate none. In their perspective, all human beings are considered equal. When we study the childhood of Kirpal Singh Ji, it becomes clear that he had come with the innate trait of universal love. This event relates to the time when he was around 18-19 years old. He was a clerk during those days. The salary was frugal and he had to somehow

manage within his means. His uncle, who was very ill at that time, came to Lahore. Kirpal Singh Ji got him admitted to the hospital. It was his routine to take milk, fruits, medicines etc. for his uncle every day. One day, he was serving milk to his uncle, when he noticed an elderly patient—a mere skeleton, who did not even possess a blanket to cover himself. Kirpal Singh Ji went to him and lovingly sought his welfare and asked, “What would you like to have?” Knowing that there was someone in the world to ask for his well-being, the old man’s eyes welled up with tears. From that day on, whatever supplies he carried for his uncle, he would also take for the old man. As a consequence, he himself had to manage on roasted grams. His uncle was surprised to see this, and said, “I am your uncle and I have a right on you, but what relationship do you have with this old man? He will never be of any service to you, nor be able to repay you. Even so, why are you treating him as you treat me?” He replied, “You both are same to me. This old man has the same right on me as you do. Moreover, all have the same right over me. The entire humankind is a family and I belong to all. We are not two, but one, and no one is a stranger to me — all belong to me.”

THE ARENA OF SERVICE UNTO OTHERS

As has been related in Kirpal Singh Ji’s childhood stories, from a very young age itself, he had begun to reflect signs of his spiritual prowess. His inner self was so pure that even in 1913-14, while sitting in meditation, he began to see the past, present and future. He was able to perceive the innermost desires of whoever came before him. But this new-found power began to create difficulties in his work. He says that

he then sought two things from God. I prayed, "Thank you God for this boon of omniscience. Do take back this gift and instead, give me the boon of passing my life as a simple human being. Secondly, that if ever I am able to do good to anyone, I should remain unaware of the same." This was indeed the heart in which the God Almighty had put the treasure of limitless spiritual light, so that it could be freely distributed to all. This event relates to 10 years prior to his reaching the lotus feet of Satguru Dayal Huzur Baba Sawan Singh Ji Maharaj, at a time when he was himself in search of the path of Truth. Through the beneficence of his philanthropic personality, multitude of seekers were to receive spiritual benefit.

PARALYSIS OR SAMADHI?

This relates to 1915, during the period in which Kirpal Singh Ji was in service. His paternal cousin brother, Deedar Singh visited him often. He had a strange illness that even while walking, his limbs would stop working and his entire body would suddenly get paralyzed. It was suspected to be an early stage of a paralytic attack. His father got him examined by the best of the doctors, but nothing provided respite. During his stay with Kirpal Singh Ji, he had a similar attack and became very distraught because of this. But Kirpal Singh Ji consoled him saying that there was nothing to worry about as this was not a sign of any illness. Actually, the sensory organs used to stop working temporarily as a result of past life karmic accumulations, and the spirit was beginning to focus at the eye-centre. The path ahead was being blocked, and hence the difficulty. Hence, it was advised that the inner path could either be opened up or this process of withdrawal put an end to.

Who would not want his inner eye being opened? When he gave his consent, Kirpal Singh Ji put him on the path, due to which he began to be constantly in a state of wakeful meditation, absorption and ecstasy. He was finally relieved of worry and discomfort and would always be found laughing. Once while taking a stroll, he lost his body-consciousness, as a consequence of which, he collided with a wall. His head was badly injured and began to bleed but Deedar Singh did not feel a thing, nor did he experience any pain. Seeing this situation, Kirpal Singh Ji took back the spiritual boon that he had bestowed upon him so that he could lead his life in a normal manner. Five years later, when his end was near, at his request, Kirpal Singh Ji restored his experience of inner Light and Sound. As he departed from this mortal world, he was in a state of ecstatic trance.

THE SALVATION OF A DACOIT

Maharaj Kirpal Singh Ji was transferred to Dera Ismail Khan, where he joined as an accounts officer in 36th Sikh regiment. This anecdote pertains to this period (this was three years before going to the feet of Huzur Baba Sawan Singh Ji Maharaj). There was a ferocious looking and powerfully built dacoit, who was also the bodyguard of the Indian Commanding Officer. He had spread terror everywhere. He would take away the meat cooked for the soldiers in front of everybody and no one had the courage to stop him. Everyone was afraid of him, but it was a strange thing that whenever Sardar Kirpal Singh Ji went out on duty, he would come and clean and tidy up his room while he was away. When Kirpal Singh Ji returned, he would always find his quarter spotlessly clean. One day, when Kirpal Singh Ji returned a little earlier than usual, he found that

the dacoit was cleaning his room. Kirpal Singh Ji asked him, “Brother, why do you take so much trouble for me every day?” The dacoit stood before him with folded hands and said, “Sardar Sahib, whenever I see you, all my sins start appearing before my eyes and I begin to tremble like a leaf. I am a great sinner, for I have killed countless innocent persons. So many I have simply throttled to death. Please tell me if there is a way for salvation of a sinner like me?” Kirpal Singh Ji assured him, “God’s door of mercy is open for everyone, even for the greatest of sinners and for a person considered to be a terminal case, provided one repents for his past mistakes, prays for mercy and does no more.” When the dacoit took a vow to reform and refrain from sinning, Kirpal Singh Ji ordered him to always remember God. The fearsome dacoit gradually transformed into a God-fearing devotee. Even after this event, Kirpal Singh Ji initiated many dacoits with the gift of ‘Naam’ and they all turned a new leaf and began to tread the path of righteousness.

MOTHER’S LOVE AND FAMILY SITUATION

This story about Kirpal Singh Ji’s student life would not be complete without mentioning his mother’s great love for him. Blessed is the mother who had the fortune to be called the mother of such a great personage. How indeed must she have been viewing her son! A glimpse of his mother’s love is reflected in his statements. When he first returned home from service, upon receiving news of his arrival, his mother, in a state of excitement, got up and came running on the balcony to see him. But being completely absorbed in her excitement, she did not realize as to where the terrace ended and fell headlong.

A little prior to when Maharaj Kirpal Singh Ji was about to complete his education, he had informed his mother, stating that she was to leave this body within six months and suggested that she put all outer thoughts aside and instead, spend time in the remembrance of God. And as he had predicted, his mother passed away in six months. Seventeen days prior to her demise, he wrote to her that she should prepare for death as she would have to leave this body soon. Alongside, he wrote to his elder brother, Sardar Jodh Singh, who was in Naushehra, to reach home soon to look after their mother, since he himself was unable to come. A few days after Jodh Singh Ji arrived, their mother breathed her last. This was the period when Kirpal Singh Ji was yet to reach his Master's feet, although doors to the inner divine spheres were open for him, on account of which, he was subsequently even able to meet his mother in the regions beyond.

There are several events of this nature that relate to his lifetime. In 1914, his elder brother, Sardar Jodh Singh had been to Basra, Iraq during the war. One day, while sitting in meditation, Kirpal Singh Ji visualized that his brother was in a state of stupor and appeared to be extremely weak. He sent a telegram immediately enquiring about his health. When the reply came, it was confirmed that he was indeed very sick. On another occasion, he once wrote to his elder brother that his wife was going to die very soon. Sardar Jodh Singh was very surprised since his wife was healthy and quite well at that time, without a trace of any kind of discomfort. While his elder brother was contemplating upon this letter, his wife suddenly took ill and her condition became extremely serious and she passed away a few minutes later that very day.

Whenever anyone in his family was about to die, he would get to know about it in advance and would prepare that person for that 'great final change' called death. He never displayed any sorrow towards the death of his near and dear ones, both younger and elder to him, and accepted it as the wish of God Almighty. He had to face the death of his two elder brothers, Sardar Jodh Singh and Sardar Prem Singh and also that of his two young children. He provided his children the best treatment, although knowing the consequence and never took their death to heart.

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CHAPTER 2

Search of The Beloved Lord

कोई आणि मिलावै मेरा प्रीतमु पिआरा
हउ तिसु पहि आपु वेचाई।।

"Someone, please take me
to my Beloved Lord?
And in return, I will sell myself and
become mortgaged to him."

– *Aadi Granth (Suhi M.4, p.757)*

Maharaj Kirpal Singh Ji often said in his satsangs that if someone develops a longing to solve the mystery of life and to know as to 'who am I?' then, nature automatically responds and provides him with the solution. Once this question comes to mind, then the solution is not far away. He often said, "Almighty God does not live far away in the skies, but resides within us. He is the very life of our life. When He sees that His own child is seeking him, He paves his way to meet him." In the same context, he would say, "We do not create an overriding ideal before us in our life, for which we would be prepared to sacrifice our all, which we hold ahead of everything else. There is never a ruling passion within us, a great longing, which is why we are unable to achieve that goal. We pass our lives in a state of wishful thinking and inconsistency, seeking to 'do this, that and the other'. The consequence is that nothing ever materializes."

THE IDEALS

Maharaj Kirpal Singh Ji used to say that there were three ideals before him:

(i) Humanity (Man-making)

Call it the 'making of man' or the 'development of humanity', the first ideal was to make man a complete human. One should first become a complete man himself, and then make others as well. Man is gifted with a body, a mind, and a soul. The soul is man's true self, residing within this bodily mansion, providing power to both body and mind. Hence, man has to progress in all the three aspects, the three perspectives. The development of the body involves aspects such as leading a life of honesty, purity, humility and virtuous living and so on. The body of a man is like that of a horse — we have to utilize this body for the task of development of humankind. But what task is that?

घटि वसहि चरणारबिंद रसना जपै गुपाल।।
नानक सो प्रभु सिमरिऐ तिसु देही कउ पालि।।

"Let His Lotus Feet abide within your heart,
and with your tongue, chant the Name of the Lord.
O Nanak, meditate on God in remembrance,
and nurture this body of yours."

– Aadi Granth (Bihagade ki War M.4, p. 554)

There are three reasons for which this body should be utilized: to use the intellect to know the Truth, imbibing the scriptures, and prayer and contemplation.

After completing matriculation, Maharaj Ji wanted to go in for higher education but the family circumstances were not conducive and his desire remained unfulfilled. Even so, being sharp minded and possessing great interest in learning, he made spectacular progress in the task of acquiring knowledge.

The beauty of the body is on account of the soul. The body is the house and the soul its occupant. Self-knowledge — the knowledge of one's soul and God-realization is the spiritual aspect. The soul is an essence of that God Almighty. God Almighty is the Great Consciousness, the very Ocean of Consciousness. The soul is but a drop of that great ocean; it is also conscious. But it has forgotten itself at the level of mind-sensory organs due to distractions of the world, with which it has become so much identified, become engrossed with, that it has lost awareness of it being the soul, and not the body; the occupant, not the residence. It was due to his past karmic accumulation of divine virtues that Maharaj Kirpal Singh Ji had before him the goal and purpose from the very beginning that the soul becomes free from its bondage of body-mind, break through its shackles and get to realize itself and recognize its own very essential source, Almighty God, and then go on to guide others in their pursuit.

(ii) Man-service

The second ideal before him was the service of mankind. Hence, in order to be able to serve the poor and the needy, he called in the syllabi of several medical colleges, so that he could study the material and be able to provide free medical aid to the poor. However, without sufficient means, he could not pursue studies in a medical college. Despite this, he studied the Homoeopathic Medicine System on his own, with which he helped numerous patients.

(iii) Land-service

In this connection, the ideal before him was: "To grow a blade of grass more is better than a patriot's work." The country needs to adapt such a perspective in today's age and time.

He acquired the syllabus from the Agricultural College Lyallpur, but since the circumstances were not suitable, he could not go there as well. The core essence of his teachings and the result of all the books that he read was contained in these three ideals.

GOD FIRST AND EVERYTHING ELSE NEXT

Citing an example from his life, Maharaj Kirpal Singh Ji said, "When I passed out of the 10th class, I put a question to myself as to what is the most important task in life, to which I need to attend? What was to be the chief aim of my life? A definite aim and goal ought to be provided, so that every step taken shall be in that very direction. I spent six to seven days in ascertaining the answer to this question, after thoroughly examining and considering the various facets of life, at the end of which, I finally decided that for me, finding God is the foremost task, the world could come later — God first and world next."

It is evident from the discourses of the Master as to how with his subtle vision and far-sightedness, he examined each and every aspect of this question, and pondered over them. He said, "All knowledge and science stands on the foundation of a hypothesis. When this imagined hypothesis proves false and baseless, the entire mansion crumbles like a wall of sand. The entire worldly knowledge is limited to the domain of physical elements i.e. earth, water, air and fire. So what if all the natural powers are brought under one's control? All the worldly possessions and our body shall remain here only."

"What profits a man if he gains possessions of
the whole world and loses his own soul?"

– *Holy Bible (Mark 8:36)*

How does it matter if a man is able to possess all the worldly material wealth, but loses his own self, gathers all the knowledge, but does not know his own self?

With this penetrating vision, Kirpal Singh Ji considered all the aspects of this question and evaluated them, before explaining them to the people. Whenever he spoke on this topic, all the veils covering the hearts and minds of the listeners were lifted, and their doubts removed. The world and its various achievements, scientific knowledge, arts and other disciplines appeared petty and meaningless before spirituality. Outer knowledge is entirely hollow, while self-knowledge is the essence of knowledge, the very knowledge of all knowledge.

इल्लते जुमला इल्महा ईनस्तो ईं,
तातो दानी मन कयम दर यौमे दीं।
क़ीमते हर कालह मीदानी के चीस्त,
क़ीमते खुदरा न दानी इब्लहीस्त।

“What is the basis of all learning?
What is essence of all knowledge?
To know who you are.
If you have acquired all the learning of the world,
but have not known about your own self,
then surely you are a fool, a total imbecile.”

All the scriptures, upon which all the religions and sects of the world stand, where do they come from? They have all emanated from the enlightened hearts of the perfected men. They contain the personal experiences of the great souls, which they had while having acquiring the knowledge of self-knowledge and God-realization. That real Truth cannot be described and is beyond any words. The religious scriptures provide mere indications of the reality. Then why should we not go in search within the two pages of the book of human body, from which all the knowledge

and sciences, all inventions, all religious scriptures have emanated? Presenting authoritative testimony of citations from the various religious scriptures of the world and through verification of his personal experiences, the manner in which Maharaj Kirpal Singh Ji presented spirituality makes it amply clear that he had full realization of his mission, the task ahead in his life and had programmed it accordingly. Even so, he considered all the various aspects of this question in the manner of a ordinary human being and evaluated them and found its solution, and then put it across to the seekers from a human perspective.

'BEHOLD US, O! THE DEPARTING'

What is the aim of life? Once this vital question had been decided, an incident took place which turned the spark of spirituality, which was smouldering in the heart of Maharaj Kirpal Singh Ji, into a raging fire, in which all other thoughts were reduced to ashes.

Maharaj Ji described this incident, saying, "I happened to watch a young woman on death bed. She was sitting and speaking normally, when all of a sudden she said, 'Okay, I am going!' And within minutes, her body grew cold and she was no more. I was looking at the person who was fully alive a while ago, walking and talking like us. Something had gone out of her, which was still present within us. What was it? Although I had access to permanent bliss within me, its continuity broke at times. I could also soar on my own into the inner regions but was unable to solve the complete mystery. And that mystery could be solved only when I reached the lotus feet of Huzur Baba Sawan Singh Ji Maharaj."

Maharaj Ji, along with the others, accompanied the bier to the cremation ground. Nearby, there also lay the

dead body of an old man upon the pyre. After seeing this, he realized that death does not differentiate between the young and the old. When the cycle of karma is completed, one has to leave the body, whether young or old — death has no favourites. While returning, he saw the stone-inscription of the sepulchre (Samadhi) of Munshi Gulab Singh along the way, which read:

"O Traveller, once we too were like you—
walking and talking upon earth
but today, we lie, as dust below the feet."

Three incidents in a single day! Maharaj Ji says, "Upon reading this stone-inscription, my heart was even more wounded. I lost my sleep from that very day (as it is, Maharaj Ji had very little sleep since seventh standard). After this, my entire life became a search. What is that thing, which keeps the human body alive, makes it work, and when it leaves, the body ends up as a handful of dust?" This burning desire and search took him through many twists and turns.

After this incident, he studied the religious scriptures, whatever books of each religion he could lay his hands upon and made an in-depth study. He also read translations of Vedas, Shastras and Upanishads. He read the commentaries of Pandit Guru Dutt and in order to comprehend the imports and nuances of the literature of Sufi saints in their root language, he prepared for 'Munshi Fazil'—the highest course in Farsi (Persian) language. The aim was to acquire adequate mastery in Farsi language in order to properly comprehend the writings of Maulana Rumi, Shams Tabrezi, Khwaja Hafiz and other God-realized souls. He also studied the Bible and the literature of other Christian seers. Whenever he got to know of some realised soul or saint, he visited him and did all he could in order to know the Truth. When a person has

a single-minded desire, he leaves no stone unturned in order to accomplish it. In Maharaj Ji's case, it was even more so, as it was the longing of the soul!

All the saints pass through the anguish and ardent desire to meet the Lord and he travelled through all those stages which Kabir Sahib's verse indicates as:

हँस हँस कंत न पाइया, जिन पाया तिन रोय।
हाँसी खेले पिय मिलैं, तो कौन दुहागिनि होय।।

"None has obtained the husband-Lord in mirth;
those who have obtained him have done so by shedding tears. Should the husband be obtained through laugh and play, why would anyone at all be mournful?"

— *Kabir Sakhi Sangrah (Bireh ka Ang 19, p.37)*

In the context of the pangs of separation from God, Maharaj Ji once said, "Who would have wept more than I did? Quite often, while working in office my eyes would fill up with tears and the papers would become wet with them." In his satsang discourses. he has explained the various facets of separation and agony, and has thrown light upon this subject in a very scientific manner. He would say that separation is such a flame, in which both the inner and outer worlds are consumed and only the sweet remembrance of the Beloved remains.

बिरहा बिरहा आखीऐ बिरहा तू सुलतानु।।
फरीदा जितु तनि बिरहु न ऊपजै सो तनु जाणु मसानु।।

"The heart in which separation has not been aroused
is like a cremation ground or graveyard."

— *Aadi Granth (Salok Sekh Farid, p.1379)*

The heart in which the fire of separation has been sparked, take it that the days of meeting the Divine Beloved have dawned. Just as the appearance of the buds is the indicator of the flowering of the fruit, similarly, the heart that feels the pangs of longing for the Divine, is an indication of the meeting with the Lord.

MEETING WITH SAINTS AND MYSTICS

After studying all the religious scriptures with an unbiased outlook, Maharaj Kirpal Singh Ji was convinced about the necessity of a living Master, but feared falling into the hands of an incompetent master, who himself had not realized God, and had not reached the ultimate destination. During his search for a spiritual teacher, he met many a saint and mystic, fakirs and Mahatmas (Great beings). Once an acquaintance informed him about the arrival of a great mystic, who claimed that he had a reached True Home. Upon hearing this, he went to the mystic, who said, "On this path, one is required to sacrifice his head. Only then the inner eye can be opened." He thought that the one who is himself asking for the head (total surrender), what is he capable of giving? He did his obeisance to the mystic and left the place. Maharaj Ji often used to say, while referring to the Huzur, "Those who were to take this sacrifice, they took away the head on their own."

There was a meeting with another mystic. When Maharaj Ji took up the discussion about inner experiences, the so-called mystic felt trapped and said, "You are not entitled to it." Maharaj Ji then left the place saying, "Okay Maharaj, I will return when I become entitled." He then went to yet another mystic, who used to practice Yogic exercises and in order to mitigate the dryness due to the heat generated out of his practices, he used to drink milk laced with ground coriander and almonds several times a day and also placed butter upon his head. Maharaj Ji told him, "I desire a practice in the manner of that of Guru Arjan Dev Ji, which he practiced at the Pipli gurdwara, surviving on mere dry bread."

MEETING WITH A MUSLIM WIZARD

In 1912, Maharaj Kirpal Singh Ji met a Muslim wizard named Abdul Wahab, who could raise three-four feet above into the air and would then remain suspended there for hours together. He used to live alone far away in a hut and did not allow anyone to come near him, but greatly loved Maharaj Ji, who could visit him without hindrance anytime in his hut even if late in the night. Indeed why not, since only a saintly person can recognise another! Maharaj Ji met several faqirs, some of whom had inner spiritual experience, but never felt satisfied until he met Huzur Baba Sawan Singh Ji Maharaj.

FATHER'S BLESSINGS

When his father, Sardar Hukum Singh Ji fell ill in old age, he served his father with such dedication, a parallel to which is difficult to find. His father had an acute diarrhoea problem, due to which his clothes were soiled repeatedly. Thereupon, Kirpal Singh Ji would tie a towel around his waist and wash his father's dirty clothes several times a day. During the illness, his father also lost his memory and his mental state became similar to that of a little child. He was required to be re-taught the names of each and every small item such as a spoon, glass and bowl etc. Kirpal Singh Ji explained the process of Remembrance of the Lord (Simran) to his father, with the result that his mental condition became normal and his memory also recovered in due time. At last, when his father's health was much improved, being immensely pleased with the devoted service of his son, he said, "Kirpal! I am most pleased with you. If there are great bounties in the blessings of the parents, then you shall get whatever it is that you ask for." Kirpal Singh Ji replied, "Respected father,

you are aware that worldly goods such as money, name and fame or progeny is not what I desire. I only wish to realize God, nothing else do I desire for myself." On hearing this, his father, who was taking a stroll in the house with a stick in his hand, stood still all of a sudden. He appeared to be deep in thought for a while, as indicated by the folds on his forehead. After a brief silence, he said, "I have not seen God. But if at all God exists, whether anyone finds Him or not, you certainly shall." Kirpal Singh Ji always considered his meeting the perfect Master to be the result his father's blessings. After his father's good wishes, Kirpal Singh Ji began to have darshan of the Radiant form of Huzur Baba Sawan Singh Ji Maharaj in his meditation from that very night on.

RADIANT FORM OF THE MASTER WITHIN

Before receiving the blessings of his father, Maharaj Kirpal Singh Ji had prayed, "O Lord Almighty! I am aware that for realizing You, it is necessary to have initiation from a perfect Master (Satguru), but fear that I would run into some incompetent master, who may not have realized you, thus laying to waste my entire life." It was perhaps the consequence of his father's blessings that his prayer was accepted and he began to have the vision of the perfect Master within. In this context, Kirpal Singh Ji said, "He, who is standing on the peak of the mountain, can see where the fire is burning, where the smoke is coming out from. He saw my inner condition and knew that I fervently wished to meet God, that there is true longing in his heart to meet me; Sawan Singh Ji Maharaj showered his compassion on my condition and began to grace me by appearing within, and thereafter, showered the same grace without as well, whose value none can assess."

This incident relates to 1917—after seven years, i.e. in 1924, Kirpal Singh Ji had the good fortune to go to the feet of Satguru Dayal Huzur Baba Sawan Singh Ji Maharaj. Having the vision of the Satguru within, he presumed that the radiant form was that of Guru Nanak Sahib. That was why he wrote several poems in English and Punjabi, wherein he mentioned about having the vision of Guru Nanak Sahib within and also described the radiant form in words, as far as was possible. This radiant form remained with him constantly for seven years, as a pathfinder, guiding and assisting him all the time. The radiant form journeyed with him into the higher divine planes, and with its grace, he continued to have rich spiritual experiences.

MEETING WITH HUZUR MAHARAJ AT DERA BEAS

In 1924, exactly after seven years of this incident, Kirpal Singh Ji had his first meeting with Huzur Baba Sawan Singh Ji Maharaj. He would often relate the story of this meeting. He would say, "I was fond of rivers from the beginning. I have always enjoyed walking alongside the river bank, to sit silently in contemplation along the shore of the flowing river. When I heard that the river Beas flowed near Lahore, I went to visit it. Upon reaching the Beas Railway Station, I enquired from a person, 'Where is the river Beas?' He replied, 'Have you come to seek blessings of the saints?' I asked, 'Does a saint reside here?' to which the reply came, 'Yes, there is a residence of a realized great soul.' I said, 'That is wonderful! It will be doubly beneficial—I shall be able to make a journey to the river and also have the glimpse of a great saint.' "

When Kirpal Singh Ji reached there, Satguru Dayal was having lunch in his room. When Huzur came out, Kirpal Singh Ji recognized that he was the very same

Great being, who had been giving him darshan and guiding him in the spiritual regions within for the last seven years. Kirpal Singh Ji asked, "Huzur, why has it taken you so much time to bring me to your feet?" Huzur Baba Sawan Singh Ji replied, "This was the appropriate time for the meeting."

Kirpal Singh Ji had made an agreement with his elder brother, Sardar Jodh Singh that should Kirpal Singh Ji come across a competent master, he would inform his brother and vice versa. Accordingly, Kirpal Singh Ji sent this telegram to his elder brother:

"I have seen a personality walking in all humility of
a Guru Nanak, but wait till you hear from me next."

After a few days, Kirpal Singh Ji again sent a message to his brother saying:

"Have found the True Guru (Master). Come and join in."

STORY OF THE MASTER AND HIS TRUE DISCIPLE

From here, begins the story of the Father and the Son, of the Guru and the Gurmukh—the disciple who became one with the Master, and passes through different stages before reaching a stage, where the duality between father and son, master and disciple, vanishes completely. The disciple calls out, in the words of Saint Paul:

"It is I not now I, it is Christ that lives in me."

— Holy Bible (Galatians 2:20)

This is law of the love, the age-old tradition of the lane of love.

प्रेम गली अति साँकरी, ता में दो न समाहिं।।

"The lane of love is narrow indeed!
for twain cannot be contained therein."

— Kabir Saakhi Sangrah (Prem ka Ang 10, p.44)

From here, the two have to become one to proceed. The disciple surrenders his identity completely and becomes one with the Master. In the terminology of the Sufis, he becomes 'Fana-fil-Sheikh', which means to merge with the Master. One who merges into the Master, then merges with God, and becomes 'Fana-fil-Allah'. In the words of Maharaj Kirpal Singh Ji, "Guru (Master) is God-man i.e. God and man, both. One who becomes a 'Guru-mukh' (who becomes the image of the Guru), one who has merged into the Guru, the Godman, becomes a Guruman. God, Godman and Guruman are all names of the same Absolute Power.

The saints and mystics, who have come till date, in their teachings and sermons, through their discourses and writings, and more so, through the example of their own life and conduct, have clarified the various circumstances, stages and regions related to this story of Divine Love. The scriptures and texts have repeated the very same story, only to the extent it could have been expressed through words. The texts contain only description, a mere mention, but no glimpse of the reality. Life alone can identify life, present its own living example. Texts describe a physical power, but what power is, can only be realized only once we see a wrestler. Similarly, the glimpse of love can only be had from the eyes of the Beloved. The natural 'law of demand and supply' was, is and shall ever remain in force. That Power of God always appears in human form in order to connect sincere seekers to the God Power. That power — call it Master-power, Christ-power, if you like— never dies. Even though the bodies containing it alter, the power remains the same. Huzur Baba Sawan Singh Ji Maharaj used to say, "If one bulb fuses, another takes its place; if a second bulb fuses, a third one takes its place—but the light remains the same. We are all lovers of that Divine Light."

WHAT DOES WRITING OF A BIOGRAPHY MEAN?

What is the biography of a great soul? It is the history of the stream of Truth that presents itself in the human form and connects the souls with itself. Whenever such a history has been written, it has been penned with the pen of life. The Great beings have always, in their lives, provided a glimpse, a replica, a model of the same. In this context, Maharaj Kirpal Singh Ji quite often used to quote the example of Pandit Guru Datt, who had been assigned the task of writing the biography of Swami Dayanand. A year, and then two passed. On enquiring about the biography, he would always reply that I am writing it with great effort. Others said, show us what you have written so far. What kind of biography was being written that did not seem to come to a conclusion? He replied, "I am writing the biography of Swami Dayanand in such a manner that the ideal of life, which he presented during his own lifetime, is reflected in my own life that was moulded upon it, so that the people could get an inkling about who Swami Dayanand was." On the eve of birth centenary celebration of Huzur Baba Sawan Singh Ji Maharaj, in his message before the entire sangat worldwide, Maharaj Kirpal Singh Ji said:

> "In real sense of the term, to write the biography of Huzur Baba Sawan Singh Ji Maharaj is to live the ideals of life, which he presented before us and to adopt the same in our own lives. Pray so that I may succeed in writing the biography of the great Master during my stay on this earth. And I request all my brothers and sisters to adopt and practice those high ideals in their lives. The Master (Satguru) is all-knowing and aware about each and every soul. He sees to everything, and showers his grace upon those, who follow his will (commandments) and live according to it."

What is the writing of an biography? As to what extent has this ideal been realized, the proof of this

lies in the shower of grace and mercy showered by the Huzur Baba Sawan Singh Ji Maharaj, which during Maharaj Kirpal Singh Ji's time, has continued with greater extent than ever before. The entire mankind has benefited from this stream of benevolence. Humility is the adornment of the saints, which is evident from each and every word of this message. To be able to live up to the ideal of writing a biography, which Maharaj Kirpal Singh Ji accomplished during his lifetime, was presented by him before every initiate. He often said, "No father wants that his child should accomplish less than him. A king wants his child to be the king too, not the prime-minister."

As has been mentioned earlier, this is the story of the Father and the Son. Hence, it is appropriate that a separate chapter is provided to describe the life and the divine personality of Huzur Baba Sawan Singh Ji Maharaj, without which this story will not reach its climax, that is to say, will not reach the point of convergence, where it takes the form of a story:

द्वै ते एक रूप ह्वै गयो।।

"The twain (the Lord and I) became one in form."

— *Dasam Granth (Bachitar Natak, p.55)*

And,

पिता पूत एकै रंगि लीने।।

"The Father and the Son are dyed in a single ."

— *Aadi Granth (Bhairav M.5, p.1141)*

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CHAPTER 3

The Rain-bearing Clouds of Sawan

सावणु आइआ हे सखी कंतै चिति करेहु।।
नानक झूरि मरहि दोहागणी जिन् अवरी लागा नेहु।।
सावणु आइआ हे सखी जलहरु बरसनहारु।।
नानक सुखि सवनु सोहागणी जिन् सह नालि पिआरु।।

"The month of Sawan has come, O my companions;
remember your Husband-Lord. O Nanak, the abandoned
bride is in love with another;
now she weeps and wails, and dies.
The month of Sawan has come, O my companions;
the clouds have burst forth with rain.
O Nanak, the blessed soul-brides sleep in peace;
they are in love with their Husband-Lord."

— *Aadi Granth (Malar War M.1, p.1280)*

i.e., the rainy season has descended.

When the dense rain-bearing clouds burst, they see no place as being high or low, instead, their bounty is for all. When the rain falls, it rejuvenates the forests, deserts, mountains, planes and agricultural fields all alike, making them verdant. Huzur Baba Sawan Singh Ji Maharaj, first word of whose name was 'Sawan' (the Indian season of rain), brought the rain of God's grace and mercy, which flooded the entire world, by coming upon earth during this very season. His divine blessings were for one and all. Whether a Hindu, Muslim, Sikh, Christian, whosoever, whether good or bad, he blessed

all with his glance of mercy and connected them with God. He had come for the entire world. He removed the individual distinctions of 'I' and 'you' and made everyone sit together after pulling them out from the pits of partisanship and narrow mindedness, by getting them to memorize the lesson of:

एकु पिता एकस के हम बारिक
"The One God is our Father;
we are the children of the One God."
— Aadi Granth (Sorath M.5, p.611)

He was an embodiment of light and illuminated the entire world. He was one with God, and was God in human form, and provided a glimpse of that to the people.

NEED OF THE TIMES

Whatever form man takes as an ideal, nature assists in manifesting the same in real life. Whatever thoughts people contain within themselves, in relation to God, nature keeps on presenting it in that very form and shape. Divine personages keep appearing in the form of Guru Nanak Sahib and other nine Gurus, Dadu Sahib, Paltu Sahib, Maulana Rum, Shams Tabrezi, Tulsi Sahib, Huzur Swami Shivdayal Singh, Baba Jaimal Singh Ji, Huzur Baba Sawan Singh Ji, who, through the example of their life, attract the seekers of Truth towards themselves. Hence, when those who sincerely desire to meet the Lord, find themselves confronted with the manifestation of their very ideal before them in the physical form, are willing to surrender themselves—with a thousand lives.

At the time when Guru Nanak and Kabir Sahib appeared, religious intolerance and fanaticism was at a peak and the contractors of religious faiths, beliefs and outer practices were at loggerheads with one

another. Outer religious ceremonies, rites and rituals were dominant and spirituality was nowhere to be seen. Diverse types of atrocities were done in the name of religion. The saints and seers, who gave out the teachings of the spiritual path, were being tortured. The distress call of the suffering people reached the holy feet of the Creator. The Ocean of Divine Love came into fullness, and presented itself in the form of a living Mahatma, the divine human personality of the time. As they appeared, they soon attempted to bring closer together the twin faiths—the Hindus and the Muslims.

Guru Nanak Sahib said:

ना हिन्दू ना मुसलमान।। हम दोनों को एको जान।।

"None is a Hindu and none a Musalman.
Know us both to be one and the same."

He gave the message of peace and explained that God cannot be found by donning outer appearances and garbs. Spirituality is a thing away from all these things. The fanatic Muslims accosted Kabir Sahib and asked him who he was, to which he replied:

हिन्दू कहूँ तो मैं नहीं, मुसलमान भी नाहिं।।
पाँच तत्व का पूतला, गैबी खेलै माहिं।।

"If I say I am Hindu, that I am not.
Nor am I a Musalman.
I am but a doll composed of the five elements
in which an unseen divine power resides."

— Kabir Saakhi Sangrah, Part I (Madhya ka Ang 4, p.75)

To paraphrase: "If I say I am a Hindu, you will strike me because your perception is limited to the outer physical shapes and forms. And by the thing i.e. the outer practice, shapes and forms that you consider to be that of a Musalman, I am not that kind of Musalman either. This body consists of five basic elements, in which an unseen power functions. That I am, the in-dweller of that house that is called Kabir."

History often repeats itself. Earlier, there used to be two faiths, now each faith has split into several divisions and sects. There are 72 different sects in Muslims. Similarly, Hindus, Sikhs and Christians each have numerous sects. Presently, there are over 700 different sects and religions in the world, each one claiming themselves and their religious practice as most superior. In this tug-of-war, the seekers of Truth have become despondent. Their cry reached the Creator and a tide rose within the Ocean Divine; out-flowed a stream and manifested in the form of a saint of the highest order, a perfect Master, Huzur Baba Sawan Singh Ji Maharaj.

Here, there is a mention about the dawning of the rainy season of 'Sawan', the season that is the time for reuniting with God. The divine grace and mercy is coming down in torrents. Generally, there is discomforting humidity after such rain-shower, but whenever the Great being's shower of grace and mercy pours, it brings sweet everlasting peace. His words, laden with Divine Love bring solace to the hearts of each and every soul. His message was for the entire world and shall remain so eternally.

परथाइ साखी महा पुरख बोलदे साझी सगल जहानै।।

"Great men speak the teachings by relating them to individual situations, but the whole world shares in them."

— *Aadi Granth (Sorath War M.4, p.647)*

His clarion call was for all Hindus, Sikhs, Muslims, Christians, and indeed the entire mankind, to whom he would say, "I am yours and you are mine. I have come to embrace you all. I have no concern with any outer religious practice, physical shapes and forms, rites and rituals etc. I am only concerned with spirituality. Whichever religion and society you belong to, stay within the same. Follow their

traditions, sacraments such as for marriages and other ceremonies. Only get to know yourself—as to who you are. And get connected with the 'Word' or 'Naam' or 'Kalma', with the Supreme Lord. My relation with you is only spiritual."

It was the need of those times for a competent Master, who could raise the world, hitherto attached to name and form, and lift it beyond facets and appearances and connect it with the Lord. In the previous times, the Great beings had to confront only two societies, but now there are hundreds of distinct sects and societies to deal with. In these times, the task had to be carried out while keeping in mind the feelings of all. It was the task undertaken by that Great Power, which worked through Huzur Baba Sawan Singh Ji Maharaj. His first task was to make all the people sit together in God's name.

होइ इकत्र मिलहु मेरे भाई दुबिधा दूरि करहु लिव लाइ।।
हरि नामै के होवहु जोड़ी गुरमुखि बैसहु सफ़ा विछाइ।।

"Come and join together, O my Siblings of Destiny;
dispel your sense of duality and let yourselves be
lovingly absorbed in the Lord.
Let yourselves be joined to the Name of the Lord;
become Gurmukh, spread out your mat, and sit down."

— Aadi Granth (Basant M.5, p.1185)

His message was one for the entire world. He used to say, "Sit together and remove all the mutual differences. We are all one from the perspective of humanity":

मानस की जात सब एके पहचानिबो।

"Know the caste of all mankind to be one."

We are all embodied souls. The soul of every human is a part of God.

कहु कबीर इहु राम की अंसु।।

"Says Kabir, this is of the same essence as the Lord."

– *Aadi Granth (Gond Bani Kabir, p.871)*

The source of all lives is one. In His name, on the basis of humanity, we are all one. In order to make contact with the spiritual unity which is already within us, but have forgotten how to find, sit in the company of a true Master (Gurmukh)."

बिसरि गई सब ताति पराई।। जब ते साधसंगति मोहि पाई।।
ना को बैरी नही बिगाना सगल संगि हम कउ बनि आई।।

"I have totally forgotten my jealousy of others, since I found the Sadh sangat, the Company of the Holy. No one is my enemy, and no one is a stranger to me. I get along with everyone."

— *Aadi Granth (Kanada M.5, p.1299)*

SHOWERS OF MERCY

When Huzur Baba Sawan Singh Ji Maharaj appeared in the human form on earth, i.e. associated with the physical body, that auspicious day was 27th July, 1858[1], Tuesday (13 सावन, संवत 1925 विक्रमी, मंगलवार दिन चढ़े 38 घड़ी 22 पल, कृष्णपक्ष की एकम की तिथि, according to the Indian calendar system). He was born in a prestigious Jat Grewal family in the village Mahimasinghwala, District Ludhiana, India.

The name of Huzur's father was Sardar Kabal Singh Grewal. He was a Subedar Major in the army. His mother's name was Smt. Jeevani. Huzur was the only son of his parents and all their hopes and aspirations were focused upon him. Such distinguished personalities do not take birth in the house of ordinary parents. Huzur's father, Sardar Kabal Singh was a saintly person devoted to satsang, who served saints and seers, and the mother, Smt. Jeevani was a living example of old-time virtues, simplicity, humility and contentedness.

Before the birth of Huzur, famine like conditions were prevailing due to draught, but on the day he was born, there was an out-pour of heavy rains, which continued till the evening, and in fact extended to the entire month. Upon his arrival, everyone's sorrow and suffering was washed away, and calmness and greenery spread all around.[2] It was like an announcement, a

1. When Huzur was asked about his birthday, he replied, "My true birthday is the day when I came to the feet of Baba Jaimal Singh Ji Maharaj." Such a thought is frequently expressed in the sayings of great-beings. Guru Nanak Sahib, during a discourse with the Siddhas, stated:

सतिगुर कै जनमे गवनु मिटाइआ।।

"Born into the House of the True Guru,
my wandering in reincarnation ended."

— *Aadi Granth (Ramkali M.1, p.940)*

There was a dispute regarding Huzur's birthday even during his own lifetime. Hence, Maharaj Kirpal Singh Ji requested Huzur to clarify this since quite often different opinions abound about the birthdays of the great personalities. Huzur may decide on it himself so that no doubts are left thereafter in this regard. Thereafter, the horoscope was called for, according to which the date of birth was found to be 27th July (13 Sawan). When the horoscope ('Janmpatri') was presented before Huzur, he approved of the date and rejected the rest. Lala Aroodhchand of Amritsar said, "We will still continue to celebrate the birthday on 5th of Sawan, as it was the date declared earlier by Huzur himself. Huzur replied, "I had stated earlier and am saying it now as well that the correct date of my birth is 27th July (13 Sawan)." It is surprising that even after this statement of Huzur, some brothers still continue to celebrate the birthday of Huzur on 5th of Sawan.

2. It has been observed that the mercy and grace of Huzur is such that should his name be mentioned, the rain appears, even though only a few drops. As a consequence, when the foundation-stone of Sawan Ashram was laid, the sky was absolutely clear and the sun shone brightly. All brothers and sisters were seated. Nothing had yet been constructed. All of a sudden, large sized droplets of rain began to descend from the skies. Maharaj Kirpal Singh Ji said, "O there comes Huzur!" Since Huzur's name was 'Sawan', hence some drops of Sawan (rain) do certainly fall. This is a sign of Huzur's benevolence.

declaration from nature, regarding the arrival of a divine personality at a time when there was a famine of spirituality (self-knowledge), who would go on to freely distribute, with both hands, the divine treasures of mercy and grace, so that there will be such a torrential downpour of spirituality that the entire earth would be inundated. Hence, all the people spoke with one voice that the arrival of this child prophesied great fortune. For his naming ceremony, when a verse of Guru Granth Sahib was referenced, what appeared was the following verse of Guru Ram Das Ji, the fourth Sikh Master, which was read to be:

सावणि सरसी कामणी चरन कमल सिउ पिआरु।।

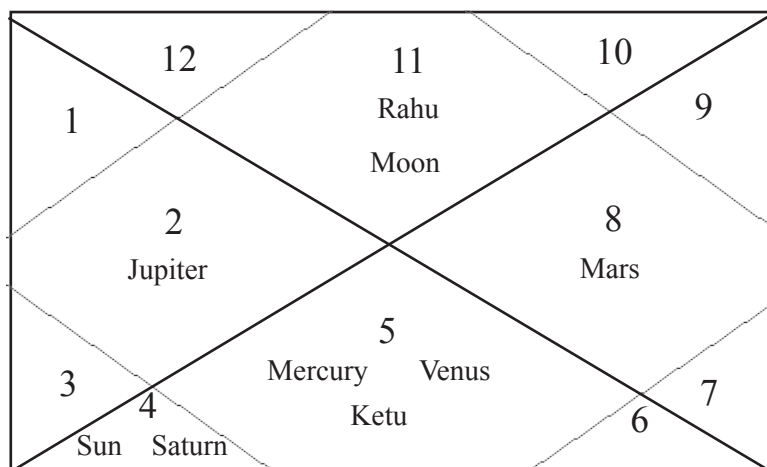
"In the month of Sawan, the soul-bride is happy,
if she falls in love with the Lotus Feet of the Lord."

— Aadi Granth (Majh M.4, p.134)

Based on the first word of this verse, the name 'Sawan Singh' was accepted, which was to prove appropriate for the benevolent personality and the glorious works to be carried out by Huzur in the world.

HUZUR'S HOROSCOPE

When the horoscope of Huzur was completed, the Pandits who prepared it, were left astounded. They had never seen such a horoscope in their lives. Upon making an analysis of the horoscope, it emanated that this child will be the ruler of both worlds—the here and the hereafter, this world and the next, and shall help liberate millions of souls. He will be Supreme amongst Yogis, wealthiest among the wealthy. He will have all the grandeur of both the emperor ('Meer') and the fakir ('Peer'). His name and fame will spread across the world. His physical appearance will be attractive, whosoever will have a glimpse of it, would be enamoured with

him. He will rule over hearts. He will live as long as he desires and will depart from the mortal world and return to his own Home when he so desires. This, then, was the gist of Huzur's horoscope.

Huzur's kundli

HUZUR'S CHILDHOOD

होनहार बिरवान के होत चीकने पात।

"Obstacles do not stick to those
who are talented and brave."

The coming events cast their shadows beforehand. The signs of extraordinary wisdom and talent were visible in him from the very early age. Even during early childhood, he was an introvert and did not choose to play with other children. He usually stayed at home, reading by himself. He had a sharp mind and was a scholarly student who always topped the class. He relished cleanliness and neatness, and would arrange his books, pens and other study materials systematically. Never was a spot or stain to be seen on his clothes and books.

From the beginning, Huzur's father, Sardar Kabal Singh stayed in the company of holy men (Sadhus) and served them devotedly. Thus, Huzur also had the opportunity to serve the Sadhus at an early age. Till the age of 12, i.e. up to the year 1870, Huzur stayed with his father. Like the father, thus the son. As a result of his father's inclinations, the son also developed love for serving the Sadhus. Whatever time Huzur would get, he spent in the company of the Sadhus.

Huzur began primary education from the Madarssa of Mauza Narangwal, then studied at Gujranwala and completed matriculation from there. He had great respect for his teachers. He would reminisce about his Farsi teacher, Munshi Bakhsheesh Singh Ji, for whose bath, he used to draw water from a well with the help of a drum. The teachers also gave him due respect. Who could have said at that time that this child, carrying a bag to the school, will one day teach the whole world? After passing matriculation examination in 1878, Huzur was soon selected for the post of Ziledaar (District Officer), and worked in District Rohtak at Gohana canal as Ziledaar for a while. He was called back home due to health problems and stayed there for two years.

To those Great beings to whom the task of taking souls across the Ocean of the World ('Bhavsagar') is assigned, appropriate resources and circumstances are made available by the Higher Power. During the two years of stay at home, Huzur benefited from the company of Bhai Bhoop Singh, who had renounced the world and was a renunciate and a great scholar of Vedanta and an experienced Yoga master. Association with him had a huge impact on Huzur and the thought of renunciation of world did cross his mind. Since Huzur was the only child of his parents, their service and care stopped him from entertaining the idea of

renunciation, as a renunciate cannot properly look after one's parents, and thus can never attain perfection.

Until 1880, i.e. up to the age of 22 years, Huzur's life passed in this manner. Thereafter, his father, Sardar Kabal Singh attempted to get his son appointed in the Army as an Indian Officer. He spoke to his Commanding Officer, and received an assurance from him that in due course of time, Huzur would be appointed. For some time, Huzur served in the Army School at Farrukhabad as a teacher, where he did not find himself comfortable in the company of illiterates, alcoholics and non-vegetarians and hence left. Thereafter, he took admission in the Thomson Engineering College, Roorkee, U.P. and completed the course with flying colours.

For the benefit of seekers after Truth, Huzur would give very apt and meaningful indications, while referring to the events of his life. He used to say that when we passed the engineering examinations, the professors shook hands with us and asked us to sit along with them, and stated that from now on, there was no difference between them and us. Huzur wished to convey that after receiving initiation, you ought to work hard to earn the wealth of 'Naam' so that you too can reach the stature of the one, from whom you have acquired it. During his stay at Farrukhabad, Huzur had the opportunity of meeting several Sadhus and Mahatmas on the banks of the holy river, Ganges. In particular, he remained in contact with a Mahatma named Bhai Nihal Singh Thohewale.

After a while, the Commanding Officer agreed to commission him in the Army as an Indian Officer. Simultaneously, he also received an appointment in the Military Engineering Service (M.E.S.). Huzur preferred the service of M.E.S. and in 1883, joined at

Naushehra as a Sub-Overseer. There, Huzur was on the look out for a house and the local people informed him that a house was vacant, but was haunted and thus dangerous to live in. Huzur replied, “I will certainly stay there,” and started to live in it and no one ever came to know where all the spirits and ghosts vanished. For one, who is Master of the Universe, what is to be feared and what danger to be confronted? The entire Cosmos is at his beck and call.

अवर जोनि तेरी पनिहारी।। इसु धरती महि तेरी सिकदारी।।

“Other people are your water-carriers
in this world, you are a ruler.”

— *Aadi Granth (Aasa M.5, p.374)*

At Naushehra, Huzur had the opportunity of having satsang and darshan of Baba Karam Singh Ji, the saint of Hoti Mardaan. Huzur had been perusing the holy scriptures since long and had studied all the religious books without any bias. He had knowledge of Gurmukhi, Hindi, Urdu, Farsi and English languages and made an in-depth study of the religious scriptures of Hindus, Muslims, Sikhs and Christians, along with the books of Sufis and the literature of the Sants. Huzur mastered the principles of virtuous living, love and spirituality. From the very beginning, he was free of blind faith, narrow-mindedness, hatred and outer practices. To carry out study and research into the fundamental principles governing each religion and faith was his objective. Due to the effects of the spotless spiritual life of his parents and the company of the Sadhus during early years of life, he acquired the virtues of devotion, renunciation, kindness, forgiveness, sobriety, satisfaction, humility and charity, which developed naturally in him from an early age. All these virtues were for the making of a great life that was about to present itself.

MEETING WITH BABA KAHNA

Huzur moved from Naushehra to Peshawar, where he had the friendship and company of Baba Kahna. Baba Kahna always used to remain in ecstasy and did not permit anyone to come near him, but whenever Huzur visited, he welcomed him lovingly and would enquire about his personal well being. Huzur too would serve and honour Baba Ji. Once when Huzur returned from field service, he had with him a consolidated pay he had received for the field period. Out of this, he presented ten rupees to Baba Kahna. Baba Ji replied, “I will take twenty silver coins.” Huzur laughingly said, “Baba, you have become greedy.” Baba Ji said, “I am not greedy. You have received more money. I want that the poison should be removed from your earning, otherwise what need do I have for money? Soon, children will come and will take it all away.” Huzur placed twenty Rupees before Baba Ji and after a while, children came and took away all the money.

Once Huzur asked Baba Kahna for inner spiritual experience and requested, “Baba, please grant something,” to which he replied, “You will definitely receive it, but from someone else.” Huzur enquired, “Where should I search for him?” Baba Ji replied, “When the time is ripe, that Great being will himself find you.” Such personalities can envision the past, present and future. Later on, when Huzur received the gift of inner experience from Baba Jaimal Singh Ji, he met Baba Kahna again and told him, “Baba, you gave me nothing, but someone else did.” Baba Kahna said, “We are all one.”

MEETING WITH BABA JI

Huzur was transferred from Peshawar to Koh Murree, where he stayed in a house near the charitable inn

(Dharmshala) of Bharpooramal. All the Sadhus and Mahatmas, who went on the holy pilgrimage of Amarnath, used to stay at this inn. Huzur had discussions with them and gained a lot from their company. From a very early age, destiny constantly kept providing the means of spiritual growth to him, and Huzur benefited in one way or the other from every Sadhu he came across. In this manner, the day arrived when the foundation of the spiritual progress of the entire mankind was to be laid by him. Wherever there is fire, oxygen comes to assist. Where there is hunger, food is available, wherever there is thirst, water appears. The Divine Power, which had already manifested at a human pole, which we call by the name of Baba Jaimal Singh Ji Maharaj, experienced a strong magnetic pull. He started from Beas, and where did he go? To the hills of Murree, where Huzur had been appointed as an S.D.O. and was engaged in his official work, when Baba Ji passed by across the road. Huzur used to describe this incident in his own words, thus: "One day, while I was supervising the works at Murree hills, when I saw an elderly Sikh passing alongside, who was accompanied by a lady of mature age. I thought that the Sikh gentleman had probably come to file an appeal in the Commissioner's Court. That Sikh gentleman was Baba Jaimal Singh Ji Maharaj and the lady accompanying him was Bibi Rukko. I did not know about this at that time, but later came to know that Baba Ji had indicated towards me and told Bibi Rukko that 'they had come there for this Sikh gentleman.' Upon hearing this, Bibi Rukko objected that he had neither wished you nor even greeted 'Sat Sri Akaal'. Baba Ji replied that, "What does he know presently? After four days he will come to us."

It may be called selection or nomination, which in fact is the Will of the Lord. Was there no other suitable

person available in the Punjab province? There were many men, but not such a person who was to lead and guide the entire world on the path of spirituality in the times to come. What virtues did Huzur possess to merit that selection? He had all the sterling qualities that perfect Masters are endowed with.

In accordance with the predictions of Baba Ji, along-with Babu Kahna Singh, Huzur visited the meeting place of Babu Sukh Dayal, where Baba Ji was putting up. A day prior to that evening, in the company of a Vedantic Sadhu, Huzur was reading a Vedant Granth, when Baba Kahna Singh came in and informed that a realized saint had arrived, and enquired if he wished to come for his darshan. During discussions, he informed them that the great seer was a Radhasoami. Upon hearing this, the Vedantic Sadhu became enraged and said, "These people are atheists and keep a musical instrument inside their heads." Huzur said, "I am an Engineer. I have never seen such an instrument till date which could be placed in the head." Actually, the Sadhu did not wish Huzur to go there. The next day, Huzur went for Baba Jaimal Singh Ji's darshan.

Huzur used to describe this incident in this manner: "On the fourth day, I went to the satsang of Baba Ji, who was expounding the meaning of 'Jap Ji Sahib' verses (the prologue of 'Sri Guru Granth Sahib'). I asked so many questions that the people sitting in satsang got irritated. A copy of the collection containing the verses of Huzur Swami Ji Maharaj, named, 'Saar Bachan' was also lying there. I objected to the word, 'Radhasoami', and in response, Baba Ji read this couplet from 'Saar Bachan' and explained the meaning of this word in the discourse."

राधा आदि सुरति का नाम।।
स्वामी आदि शब्द निज धाम।।

"Radha is the name of the pristine spirit.
Swami is the home of the primal Shabd."
– Saar Bachan, Poetry (Bachan 2, Sifat 4)

Baba Ji started to explain the path of 'Surat-Shabd,' but I had read Vedant. Whenever I read Gurbani, my thoughts used to undergo a change. At last, in order to understand the teaching of Baba Ji thoroughly, I took eight days leave from work. Baba Ji instructed me to read the writings of Kabir Sahib in 'Anurag Sagar'. I immediately called for eight copies of 'Anurag Sagar' from Mumbai, so that I could distribute them among my friends such as Baba Hari Raam, Babu Gulab Singh and others in order to have their opinion. I had further talks with Baba Ji and thereafter, I was fully satisfied, and on 15th October, 1894, I finally took spiritual initiation ('Naam') from Baba Ji.

The story beyond this is an unparalleled tale of devotion of the Gurmukh (True Disciple) and the grace and mercy of the Master (Satguru). Baba Ji remained at Koh Murree for two months. Huzur used to sit at the lotus feet of Baba Ji to avail the benefit of satsang and spent time practicing meditation (Bhajan) in accordance with his directions. After Baba Ji's departure, Huzur used to spend considerable time in spiritual practices. Huzur remained in anguish due to separation—such was the state of his love for the Master. Whenever he could get an opportunity, he would reach the lotus feet of Baba Ji and avail the benefit of his company.

THE FOUNDING OF DERA BABA JAIMAL SINGH

Baba Jaimal Singh Ji resided on the banks of the river Beas. The place where Dera Baba Jaimal Singh is located had earlier been seen and approved by Baba Ji. It was here that he had met the intoxicated fakir, who was known as 'Kahna Kamla' by the local people. He

was found collecting pebbles and stones. Baba Ji asked him, “What are you doing, O Lord?” The fakir replied, “I am collecting bricks and stones for your residence.” This incident relates back to the times when Baba Ji was serving in the army. In the year 1891, after taking pension from the army, Baba Ji came to settle on the banks of river Beas, where Bibi Rukko had already constructed a thatched hut of 8 x 8 feet. Baba Ji began to peacefully practice meditation (Bhajan-Simran) in this hut. When one of Baba Ji’s loving devotees, Lala Khazaana Mal visited him for his darshan, he arranged for a mud covering upon the hut and also had a cave dug out. Baba Ji used to practice meditation in the cave and did not come out for many days.

Baba Ji remained deeply absorbed in God’s Name, away from the world, but the fragrance of his spiritual wealth spread all around and many people began visiting for his darshan. Many rich persons offered to construct a permanent brick house, but Baba Ji turned them down and continued to stay in the same cave. The project for the construction of buildings began only in the year 1894, when Huzur Baba Sawan Singh Ji came to the lotus feet of Baba Ji. On the request of Huzur, Baba Ji gave his consent for construction of a permanent room in place of the hay hut. In those days, there was no water arrangement in the Dera. The loving devotees used to fetch water for the satsangis from the river in canisters on their shoulders or on bamboo support (Bahangiya). Taking the permission of Baba Ji, Huzur constructed a permanent well there. Thereafter, buildings like the small gathering court, free kitchen (Langar) and some rooms were constructed for the visitors for their stay there, and in this manner, construction of buildings continued. There is great importance attached to the earlier buildings small

court (chhota durbar) and large court (bada durbar); therefore, it will not be out of place to provide a brief history of their founding here.

AFFAIRS OF THE SMALL COURT

Measuring 30 feet in length and 15 feet in width, this was the first room of the Dera building. It maintained the Sri Guru Granth Sahib, with due reverence and gurdwara traditions, which continued to the times of Huzur. During the times of Huzur, there used to be three Darbar Sahibs, one of which contained the Granth Sahib belonging to Swami Ji Maharaj from which he used to deliver discourses, which Huzur had brought from Agra. This Aadi Granth was presented before the gathering during monthly discourses only. Since the number of devotees was less in those days, the discourses were held in small court. As per regular practice in gurdwaras, a canopy over Sri Guru Granth Sahib had been installed. Thereafter, a new satsang hall measuring 50 feet in length and 30 feet in width was constructed, in which the first discourse was delivered by Huzur and thereafter, small court was exclusively used for Gurbani recitation as per tradition.

THE DERA AS A GURDWARA

The small court had an appointed priest, and the Bhog of Akhand Path (unbroken recitation) of Gurbani was a routine practice. Huzur Baba Sawan Singh Ji himself used to be present, where Sikhs were baptised by five holy priests (the 'Five Beloveds'). The practice of baptism continued during the time of the first reciter (Granthi), Bhai Bhagat Singh Ji. Thereafter, Bhai Rattan Singh Ji was appointed as Granthi and Akhand Path was also performed during the period of Huzur's illness. The land at the location, where the Dera is situated, was

registered by the local devotees of Mauja Balasarai in the name of Sri Guru Granth Sahib, whose chairman and administrator was with Baba Jaimal Singh Ji. After his demise, this land, in the name of Sri Guru Granth Sahib, came under the management of Huzur Baba Sawan Singh Ji Maharaj.

THE AKAALI WAVE

There was a strong Akaali movement with a view to take over control of gurdwaras (Sikh shrines/temples), and they put up a camp in front of the Dera and started a propaganda against its establishment. Huzur had a very large heart. He would say to the Akaalis, who were engaged in the campaign against him, “Dear brothers, you must be having problem to arrange for food. This is Guru’s langar (free kitchen) and you ought to consume Prasad here.” When it was questioned on behalf of Shiromani Gurdwara Prabandhak Committee as to whether the Dera was a gurdwara or not, Huzur sent Bhai Surain Singh and Bhai Maghar Singh. On behalf of Huzur, they announced that Dera is Gurdwara Baba Jaimal Singh and shall continue as a gurdwara. Here, Gurbani was being propagated, which shall continue in future as well. A written assurance to this effect was issued, which should be in the records of Shiromani Gurdwara Prabandhak Committee.

THE DEVOTION OF HUZUR

Huzur Baba Sawan Singh Ji Maharaj first came to the lotus feet of Baba Ji in the year 1894. In those days, he was working as a Sub-Divisional Officer (S.D.O.) at Koh Murree and whenever he would get leave, he went straight to Dera Beas to avail the darshan and satsang of Baba Ji. Whatever salary he received, he used to place it at Baba Ji’s feet. In return, Baba Ji used to send

some money to the Huzur's family for their livelihood, and the remaining was put in service of Dera as he thought proper. Huzur used to visit his home before joining the service as per orders of Baba Ji, otherwise he would join his duty directly from there.

THE GIFT OF MASTERSHIP

In 1902, the foundation for the new satsang hall was laid. When this satsang hall was under construction, Baba Ji said that he would not be giving satsang there. When the satsang hall was ready, the disciples requested Baba Ji to give a discourse (satsang), upon which, he said, "No, it is not God's will. The one, who has to work after me, only he shall give satsang in the large court (Bada Darbar)." Bibi Rukko said, "When his time comes, we shall listen to him as well, but you are still there as our head. Today, we shall listen to your satsang only." Baba Ji said, "No, I want that Babu Sawan Singh (Baba Ji used to affectionately call Huzur as 'Babu' Sawan Singh) should take over the responsibility of satsang during my lifetime itself." The devotees had already gathered for the satsang and everyone wanted that Baba Ji should give the satsang. At last, after repeated requests of Bibi Rukko, Baba Ji stood up, but after taking two steps on the stairs, stopped and repeated that it was not God's will. Whosoever has to do the task of delivering satsang after me, only he will deliver discourse in the new satsang hall, he insisted.

When the people reached the new satsang hall, they were surprised to see the Gurmukh son of Baba Ji, Huzur Baba Sawan Singh Ji Maharaj, who was not present at the Dera at that time, on the dais for the discourse. People were astonished to witness this miracle.

These are not extraordinary happenings, but happen only in accordance with the rules of nature, about which we are not familiar as yet. There comes a reference regarding Madam Blavatsky, who was giving a speech in Lahore, when a professor stood up and said, “Whatever you are saying is like a fairy tale and it is as impossible as the falling of flowers from the ceiling.” Madam Blavatsky said, “Professor! Do you think it is impossible?” And instantaneously, there was a rain of flowers from above and filled the table. On seeing this, the professor was startled. Madam Blavatsky said, “Whatever has happened, has happened in accordance with the laws of nature, about which we are not aware as yet.”

Baba Ji’s blessings were being showered upon everyone like the rays of sun that provide life and light alike, but it was Huzur Baba Sawan Ji Maharaj, who was the recipient of Baba Ji’s special blessings and grace. Huzur visited Dera Beas regularly between 1894 and 1903 in order to have the darshan of Baba Ji. During this period, Baba Ji also visited Huzur several times. Baba Ji had already informed his personal housekeeper, Bibi Rukko, a lady who was blessed with good inner experiences, that the glorious, dear-to-behold Babu Sawan Singh would be his successor.

One day, Baba Ji, in a state of ecstatic Free-Will (Mauj), said to his beloved Gurmukh, “You and I have come to the world for the welfare of mankind.” In response, Huzur said, “It is certainly true that you have come to the world for welfare of mankind, but I am only a simple, lost soul.”[3] Baba Ji repeated the same words, and Huzur again gave the same reply. Baba Ji then became serious and raised his eyebrows and said in a stern and forceful voice, “Babu Ji, I am talking to you. We both have come here for the benefit

of mankind." Upon hearing this, Huzur kept quiet. On another occasion, Baba Ji gave a similar indication, when he said, "I had to labour very hard to amass the wealth of spirituality which I have kept tightly locked and have not permitted its fragrance to leak out. But whosoever will work after me, his fragrance shall spread throughout the world."[4]

With the passage of time, the importance of Dera Baba Jaimal Singh increased and it became an internationally renowned centre of the knowledge of self-realization. Baba Ji was not in favour of constructing big buildings, but could not turn down the request of 'Babu' Sawan Singh Ji. Accordingly, during the last days of Baba Ji, a permanent well and a large hall for discourse was constructed, of which, mention has been made earlier. Initially, when the proposal was placed before Baba Ji, he said, "What is the use of constructing a building, where it could be swept away by the waters of the river?" But 'Babu' Sawan Singh would not relent and said, "Maharaj, if you just take a single sip of the water of this well and shower your grace with a spiritual discourse, my efforts would have proven successful and thereafter, may the waters of the river carry it away."

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3. The same was conveyed to Baba Ji by his Guru, Swami Shivdayal Singh Ji Maharaj. Swami Ji said, "You are born for the benefit of the souls. There is no difference between you and me." Baba Ji said, "I am not worthy of this. Please let me remain at your feet, away from the vice of ego." Swami Ji Maharaj said, "Don't worry. A true Sant does not have ego." Baba Ji again repeated that he may be allowed to remain at his lotus feet and only wished that he may remain as the humble servant of the Sants.

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4. Huzur Baba Sawan Singh Ji Maharaj had also predicted about his successor, that "The one, who will come after me, he will forcefully ask you to do Simran and Bhajan." Huzur said to his successor, "Kirpal Singh, whosoever came to me and asked for anything, I granted the same. The result of this fondness was that the devotees refrained from Bhajan and Simran. You should get them to do meditation."

LAST DAYS OF BABA JI

During the last days of Baba Ji, there was a huge rush of devotees visiting Dera Beas. Baba Ji, who earlier used to spend days together engrossed in meditation, was now spending all his time in the service of the devotees. The doors of his mercy were open to all. There was such a wonderful grace to be experienced, several days before Baba Ji left the physical body, that whosoever entered his room could easily concentrate his attention within (his mind became still) and his soul began to traverse the divine regions.

Finally, the day of Baba Jaimal Singh Ji Maharaj's departure to the Eternal Region arrived. It was 29th December, 1903. The cold wind, skimming over the Beas river was chilling the body. Baba Ji repeatedly looked towards the door with anxiety. At last, a Police Officer[5] came in and requested for initiation. Baba Ji said, "I was waiting only for you" and immediately proceeded to grant him the secret of 'Surat-Shabd yoga'. After granting initiation, Baba Ji lay down and giving up the perishable body, proceeding to the Eternal Home.

PERIOD OF GOVERNMENT SERVICE

Even after Baba Ji's departure, Huzur continued in the government service. Working as S.D.O., Huzur was instrumental in constructing the Mona Remount Depot. From 1904 to 1911, Huzur was at Abbotabad and Rawalpindi, and constructed the New Royal Artillery Building. At Murree Hill, a big water supply tank was also constructed. During his service, his diligent hard work, extraordinary creativity, effective administration

5. This police officer was Inspector Mangat Rai, whose house is still standing in the Dera compound. He retired in 1903 from service and continued to stay there until 1926, serving the devotees.

and wisdom won many a heart. During service, Huzur used to visit Dera Beas to deliver the monthly discourse (satsang). From the year 1911 onwards, after taking permanent leave from government service, Huzur stayed on at Dera Beas. From then on, until he left the physical body, Dera Beas made remarkable progress, which is for all to witness. Where there were only few small houses, the place transformed into a full-fledged populated city. A large 'T' shaped satsang hall, measuring 40 feet in width and 120 feet in length, was constructed, which remains an example of superior architectural design. Its beautiful golden shaped domes are clearly visible from the railway station, three miles from Dera Beas. The wealth of 'Naam' (Word) was freely and open-heartedly distributed, which flooded the world with spirituality. Baba Ji gave 'Naam' to around 3,000 people during his lifetime. Thereafter, during the times of Huzur Baba Sawan Singh Ji, the teachings of 'Surat-Shabd Yoga' (Sant Mat) spread, and continued to spread from the East to the West in the entire world. Huzur initiated more than 1,25,000 men and women, including Hindus, Muslims, Sikhs, Christians, Brahmins, Vaishyas, Shudras, Kshatriyas, Europeans, Americans etc. from different countries, castes and religions with the gift of 'Naam'.

THE MASTER AND THE DISCIPLE

The matters between Baba Jaimal Singh Ji and his true disciple, Huzur Baba Sawan Singh Ji are a source of education and inspiration for spiritual seekers. This soul-inspiring true story has been presented by Huzur Baba Sawan Singh Ji's true disciple, Maharaj Kirpal Singh Ji in the book, 'The Life of Param Sant Baba Jaimal Singh'.[6] This book can be called an excellent research-based creation of the art of biography writing.

It contains thorough details about the life of Baba Ji, his personality and teachings, which come alive before our own very eyes. Baba Ji wrote many letters to his disciple-son, Baba Sawan Singh from time to time, which contain his teachings, reflect his personality and present the relations between a Master and his true disciple. The subject-wise summary of these letters has also been given in this book. Hence, further scope for providing details about this story does not exist.

Huzur Baba Singh Ji Maharaj himself said that before starting the work of 'Naam' initiation under the direction of Baba Ji to the people at large, he visited Chacha Pratap Singh Ji Maharaj (younger brother of Swami Ji Maharaj) and also Baba Garib Das Ji (of Delhi), who assured him that none of the souls initiated by him would go through the cycle of birth and death, 'Chaurasi' (8.4 million species). Huzur stated that the questions he used to ask Baba Garib Das Ji are now contained in the collection titled, 'Anmol Vachan'.

Huzur Baba Sawan Singh Ji Maharaj was the Sovereign of the following four treasures:

(i) Treasure of Huzur's own spiritual practice (ii) Treasure of Baba Jaimal Singh Ji's spiritual practice (iii) Treasure of Baba Garib Das Ji's spiritual practice, and (iv) Treasure of Chacha Pratap Singh Ji's spiritual practice. In the year 1903, Baba Ji had handed over the responsibility of initiation to Huzur Baba Sawan Singh Ji. At that time, Huzur had beseeched Baba Ji for the grant of four boons, which are as under:

1. "That during the Kali yuga, the beings shall continue to fall into evil ways, but may they not be

6. Maharaj Kirpal Singh Ji's book, 'The Life of Param Sant Baba Jaimal Singh' is available at Sawan Kirpal Publications, Kirpal Ashram, Delhi in both Hindi and English. Its first edition was published in 1961. The second edition was published in 1967 in a modified version on account of new research in the subject.

subjected to the cycle of 8.4 million life-forms." Baba Ji granted the boon, saying that any soul initiated by you, who will engage in 'Naam'-Simran shall not fall into the cycle of 'Chaurasi', i.e. shall not fall below the human birth.

2. "That I may not have resource constraints, so that there are no problems in serving the devotees or satsangis." Baba Ji granted the boon and said, "Kings-Emperors and other great personalities shall visit your durbar for the gift of 'Naam', and you will never face shortage of resources."

3. "That my good wishes to others should bear good results, while there should be no ill effects of any curse of mine." Baba said, "It shall be thus."

4. "That you should dwell within me and do the work." Baba Ji said, "It shall be thus."

His true disciple and son, Maharaj Kirpal Singh Ji has elaborated the divine personality of Huzur Baba Sawan Singh Ji Maharaj, in his various discourses, so that should a collation be made regarding Huzur's great benevolence, and instances of grace and mercy, several volumes would be required to be written. In his discourses, Maharaj Kirpal Singh Ji, quite often gave examples from the lives of Huzur and of his own. He said that in order to understand something of the story of the Sants, we need to hear them from their own mouth. If they do not tell us about themselves, how can we, those with limited understanding, possibly get to know them? Therefore, here, we would attempt to present glimpses of the unsullied, illustrious life of Baba Sawan Singh Ji Maharaj through the endless treasure-house of the discourses of Maharaj Kirpal Singh Ji. The scripting of the complete story of Eternity is not possible; hence, only a few glimpses will be presented here.

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CHAPTER 4

The Story of the Father & the Son

सतिगुरु देखिआ दीखिआ लीनी।।
मनु तनु अरपिए अंतर गति कीनी।।
गति मिति पाई आतमु चीनी।।

"Beholding the True Guru, I have received His teachings. I have offered my mind and body after searching deep within my own being. I have come to realize the value of understanding my own soul."

— Aadi Granth (Gaudi M.1, p.227)

And,

पिता पूत एकै रंगि लीने।।

"The Father and the Son are dyed in the same ."

— Aadi Granth (Bhairav M.5,p.1141)

The description of Maharaj Kirpal Singh Ji's search for Truth and his meeting with Huzur Baba Sawan Singh Ji Maharaj in the physical form has already been presented. At his very first darshan, the question that unexpectedly came to Kirpal Singh Ji was, "Huzur, why has it taken so long for you to bring me to your lotus feet?" Indeed, where was the scope left for questions and answers? How could one question the one who was guiding within for the past seven years!

Huzur Maharaj used to say that merely by receiving 'Naam' initiation, no satsangi becomes a true disciple. Initiation is an interim period, a candidature in order to become a disciple, when he is granted a

modicum of the wealth of Truth by the Master, so that he goes on to do spiritual practice and is able to manifest the Radiant form of the Master within. One gets to become a satsangi only when the Master is manifest within and converses with the disciple. The confirmation to this effect is to be had in the following statement of Huzur, "You may call me brother, call me friend, call me teacher, or consider me an elder or father-figure. Follow my commandments and be a witness to the Master's glory in the divine regions within; thereafter, you may call me whatsoever that you may like." Millions of times, we may be calling him outwardly 'Satguru Dayal', 'True King', 'Swami', 'Huzur' etc., but at best we can only know him as a friend, brother, teacher, elder or father; what more can we possibly understand? A certain glimpse within of the Master can be had by the disciple – who has become a disciple due to his rich spiritual background and the grace of the Master – only when he rises above body-consciousness and calls out to the Competent Master in the manner, "Huzur, why has it taken so long for you to bring me to your lotus feet?" Huzur, the True King had responded, "This alone was the appropriate time for it."[7]

7. In this context, it is interesting to note that, in 1921, his close acquaintance, Sardar Beant Singh Ji, who was a resident of his own town and an old satsangi of Huzur Maharaj, glorified Huzur Baba Sawan Singh ji Maharaj to him. Maharaj Kirpal Singh Ji mentioned a few signs saying that if these are there in your Guru, then certainly he is a competent Master. From 1917 onwards the divine Radiant form of Huzur Baba Sawan Singh Ji Maharaj used to appear within i.e. already Huzur was with him for four years at the time. Had Sardar Beant Singh Ji not said a word and merely displayed a photograph of Huzur (in the manner that Maharaj Kirpal Singh Ji used to display after giving 'Naam' to ascertain as to which great-being they had a darshan of within), this meeting could have taken place in 1921 instead of in 1924. But, this was clearly not acceptable to the Guru-Power.

It was evident from the description of Maharaj Kirpal Singh Ji's childhood that the spiritual background was already within him and he himself had a realization of this. Clairvoyance and other divine qualities and powers were inborn in him, and with age, they continued to grow and develop. During his quest for Truth, he met several Sadhus and Mahatmas, some of whom were travellers into the higher regions within. He saw fakirs such as Abdul Wahab, who could rise above the ground and stay suspended in the air, met others who had mastered the inert powers (Riddhi-Siddhis), had darshan of the ecstatic Baba Kahna, and many others, but could not find the one, for whom he was searching.

चलता हूँ थोड़ी दूर हर इक रहनुमा के साथ
पहचानता नहीं हूँ अभी राहबर को मैं

"I travel for some distance with
every sympathizer that I come across,
But do not recognize as yet, my guide."

During the quest for Truth, Maharaj Kirpal Singh Ji had before him the supreme goal of God-realization; how could he settle for anything less than that? As a result, the search continued. This search, this discovery displayed various facets of separation and anguish. The situation deepened to the extent that tears would roll down from his eyes all the time. Even when he was transferred from Lahore to Peshawar, the situation remained the same. His mother and near and dear ones thought that this sadness was on account of his coming to a new place, as he missed the previous one. But who could possibly tell as to what the matter was? And who was there to understand?

घायल की गत घायल जानै, की जिन लाई होय।।

"Only can one who is himself injured,
know the condition of an injured one."

— *Meerabai ki Shabdavali (2, Shabd 3, p.4)*

Maharaj Kirpal Singh Ji has stated that if this condition occurs on account of separation, it is an indication that the time to meet the Lord is at hand, in the manner that the coming of buds is a sign of fruition or when dark clouds abound, there is hope of rainfall. After sometime, he began to perceive the Radiant form of Huzur within, about which he said, "He, who is standing atop the mountain-peak can see where the fire burns and where-from the smoke is coming. He saw my internal condition and knew that I want to meet him, I have a true yearning within to meet him, and showered mercy on my condition and began to appear within. And then, also graced me externally in such abundance to which none can ever put a value!"

This is first aspect of this particular incident. The other aspect pertains to the life of Huzur Baba Sawan Singh Ji Maharaj, when Baba Jaimal Singh Ji, after seeing him, mentioned to Bibi Rukko that we have come here for this Sikh gentleman. While referring to this incident, Maharaj Kirpal Singh Ji said, "This selection is done by God himself. Was there no other candidate available in the entire Punjab? There were many, but the person could not be found for whom Baba Ji was looking, the one who would guide the entire world. What special qualities did Huzur Baba Sawan Singh Ji Maharaj possess for this selection? He had all the virtues, which perfect divine personalities possess."

On linking the above two statements of Maharaj Kirpal Singh Ji, the reality of the first meeting with Huzur becomes crystal clear. This life-story is the story of the Eternal Life-Stream, the everlasting eternal life story, which has been telling its own story in the form of the Master and the disciple, while lighting light from light from time to time. Words and language do not have sufficient capability to describe this story adequately.

अल्लाह अगर तौफ़ीक़ न दे, इन्सान के बस का काम नहीं
फ़ैज़ाने मुहब्बत आम सही, इरफ़ाने मुहब्बत आम नहीं

"Should God not provide the ability,
this is not within the human competence.
To have his boon of love may be mundane indeed,
but to acquire the essence of love is uncommon."

On the one side, the lover is standing. "Huzur, why has it taken so long for you to bring me to your lotus feet?" Behind this sentence, lies a long story of search and research, pangs of separation and of burning anguish, which has already been recounted in the previous chapter. All those incidents are in fact prelude to this incident, all those moments are a part of this moment of meeting, and are interconnected, are inseparable in such a manner that they cannot be separated, one from the other.

Only one, who has seen the Divine Radiant form of the Master within, can know the true value of Master's physical form. "Huzur, why has it taken so long for you to bring me to your lotus feet?" The pain and the anguish that lies behind this sentence can only be understood by one who has delved into the secret. How can we, the bookworms, crawling at the level of mind and intellect, understand it? And Huzur Maharaj's reply that "This alone was the appropriate time for it," is a clear indication that in this entire affair, there is no interference of human effort; instead, this is the doing of that creational and causal Divine Will that functions through the human frame of the Master.

Behind the question of the disciple is hidden the indication of the entire earlier life, which has already been dealt with previously. The Master's response indicates his consent and his Will, which will be detailed ahead. The story had reached its climax in the very first meeting itself, but the lives of the Great beings

are not meant for their own selves, but for others. Their life is an open book for the direction of seekers after Truth. It is through their very life that they leave footprints, which is why their tale, after reaching its climax, becomes a beginning, a turning point for the seekers. In the manner a primary teacher proves his ability at the primary level, a middle class teacher at the middle level and a post-graduate teacher proves his ability at the post-graduate level, likewise, despite being perfect, the Great beings present all the ideals of an householder, a worldly person, a seeker, a servant and a disciple before us in their lives.

Swami Shiv Dayal Singh Ji Maharaj gave 'Naam' initiation to Baba Jaimal Singh Ji, who remained in a deep state of absorption (Samadhi) for three days. The disciple is progressing within through the 'Tenth-door', whereas the Master is enquiring as to the whereabouts of the young Sikh gentleman, who arrived just yesterday, but is not to be seen around! When Baba Ji initiated Huzur Baba Sawan Singh Ji, in a short while, he was in a state of total surrender by all means — body, mind and wealth. Who can surrender his mind and body? One who has the special grace of the Master, one who has merged with the Master and become one with his own form. Maharaj Kirpal Singh Ji, during his search for a Master, maintained the very highest of criteria, the highest of ideals before him, since he feared falling into the hands of an incompetent master, so that the entire life may not go to waste. But upon meeting the perfect Master, he fully surrendered his body, mind and wealth before him. As such, the story had reached its completion on its very first meeting itself. It is another matter altogether that behind the moment of the yearning, behind the first glimpse, is present the history of many a lifetime. However, as to how this tale of love

keeps unravelling itself in stages, i.e. gives indicators of all the states and stages of spiritual development from human to divine, will become apparent in the portrayal of incidents that follow.

Maharaj Kirpal Singh Ji says, "When I reached the lotus feet of Huzur, he personally took great pains in hosting me. 'Prepare a separate room for him, ensure that he is not put to any inconvenience, do this, that and the other.' He personally inspected the quarters of my stay and rest, seeing which, made me quite uncomfortable." The subsequent Sunday (he could come only during the official weekly off), when I came to his lotus feet, I requested, 'Huzur, please do not take so much pain for this humble servant.' Huzur responded, 'Very well, in the future, *you* can look after everyone.' "

Huzur Maharaj gave the gift of 'Naam' to Kirpal Singh Ji in a separate room. That very day, other seekers were being initiated outside. Huzur used to command all initiates to practice meditation for two and a half hours daily. But he called upon Kirpal Singh Ji and said, "You must practice meditation for at least six hours a day; beyond that, as much as is up to your own will." The indication was that the course should be completed at the earliest, as the main task lies ahead.

THE EARNINGS OF 'NAAM'

Following the commandment of the Master, Maharaj Kirpal Singh Ji made a programme for meditation that he would sit in meditation early morning at 2.45 am. He had asked his wife to prepare food and place it in his room by 9 am. There was no watch or alarm system in place, but the Master, with his grace, would release him from within at 8.45 am. After taking food, he would go to office. After being relieved from the office,

he would get involved in the Mission's work (which he was entrusted with from the very beginning) including enquiring about welfare of the poor, the grief-stricken and the diseased before returning home. Beyond this, the night was his own. He would go out to visit the river Raavi and meditated there throughout night. At times when he was at home, he would practice meditation in his room. As per instructions, his wife used to place food in the room, which he would consume after rising from meditation. In this manner, practising meditation for six hours in the morning and at least three to four hours in the night was his daily routine.

THOSE, WHOSE NIGHTS ARE BLESSED

In his discourses, the instructions regarding the practice of meditation (Bhajan-Simran) that Maharaj Kirpal Singh Ji gave, presented the very essence of experience from his own life. For instance, he used to say, "Do not consume bread, until you have practiced meditation. First, feed the soul, connect the soul with the Over-soul, the all-pervading Creative Source; only then feed the body." It was his practice that the food would lie awaiting, but he would only consume it after meditation. He often used to say in his discourses that those whose nights are blessed, for them everything is truly blessed; and for those whose nights are ruined, everything is ruined.

In this context, he said, "Make your night a jungle. Get away from worldly and domestic affairs and absorb yourself in His sweet remembrance." From the very beginning, during nights, he would regularly meditate along the river bank. In this regard, he provides an example, saying, "A thief goes out at night to steal, a student spends the night studying, a wrestler exercises at night." In this context, Maharaj Kirpal

Singh Ji gave the example of a well-known wrestler, ‘Goonga’ of Punjab that when he appeared before the public as a wrestler, everybody noticed him but no one saw him when he had been exercising during the nights. The backdrop to this instance is that when Maharaj Kirpal Singh Ji meditated along the bank of river Raavi, the wrestler, ‘Goonga’ also used to exercise nearby; he could clearly hear the sound of his panting.

COME AND JOIN IN

There is an interesting episode of practising meditation on the bank of river Raavi. Once when he was about to sit for meditation, a policeman came and enquired, “Who are you? And what you are doing here at this late hour?” Maharaj Kirpal Singh Ji said, “I am sitting in God’s sweet remembrance. Do come and sit as well.” This was the perspective he represented in his life. Often people complained that if they did not entertain visitors to their home, remained aloof and displayed nonchalance, then people would get offended and relations would become strained. He would say, “Do receive your visitors and acquaintances welcomingly and entertain them but do not forget your main task, which is meditation. Sit in meditation and ask your guests and others to join in as well.”

THE FRAGRANCE OF MEDITATION

After receiving the gift of ‘Naam’ from Huzur Baba Sawan Singh Maharaj, Maharaj Kirpal Singh Ji soon completed the course of meditation by continuous practice and devotion, with the grace of Huzur Maharaj and reached the pinnacle of spirituality (the highest state of self-realization). The fragrance of his spiritual practice spread to far off places and it became a topic of discussion among the people. During those days, the

devotees often came across two Radiant forms within, one of the Huzur and another of Maharaj Kirpal Singh Ji.

Huzur had entrusted the work of satsangs to Maharaj Kirpal Singh Ji at the cities of Lahore, Amritsar, Gujranwala, Rawalpindi, Sialkot, Wazirabad, Naushehra, Jhelum etc. Further, several important activities of the satsang, such as sending replies to in-depth questions related to spirituality to seekers both from India and abroad, besides completion of literary works related to spirituality etc. were entrusted by Huzur to him. There was a special enchantment to his personality and discourses, which was the essential consequence of the practice of 'Naam' and self-realization. Thus, people who had the inner glimpse of Huzur's mercy and grace, began to be attracted towards him. Huzur himself referred the spiritual patients to him so that they could benefit from the radiation i.e. the rays dyed in the spiritual s emanating from the self-realized beings.

COMPLAINT AGAINST POWERS OF ATTRACTION

Some people complained to Huzur Baba Sawan Singh Ji Maharaj about the forceful personality and wonderful attraction of discourses delivered by Maharaj Kirpal Singh Ji, saying that the magnetic appeal of his satsangs is such that they have begun to worship him and have his darshan with the same heart-felt feelings as of Huzur. It is feared that they may change the focus of their attention from Huzur to him. Baba Sawan Singh Ji Maharaj said, "What is a satsang which does not have the power of attraction? As regards attention, one who himself is attached to the Master, he shall attach you only with Him, rather than detach."

Bibi Hardevi, citing example of Baba Pritam Das and some others, said that they have gathered

people around themselves by the influence of their own powerful personality. Huzur replied that there is lot of difference between the talks of those persons and the satsangs of Sardar Kirpal Singh. They attach people with themselves, whereas he attaches with the Master. In this context, Lala Rajaram Sarraf of Rawalpindi one day said, "Huzur, why is it that I find Sardar Kirpal Singh very attractive?" Huzur asked, "How attractive?" He said, "I take you to be truly personified God and I take Sardar Kirpal Singh Ji to be only next to you." Huzur said, "During the times of Baba Ji also, people also started loving me like this." Lala Rajaram said, "Huzur, it means Sardar Kirpal Singh is truly a great personality." Huzur firmly said, "Is there any doubt about it?"

Whereas on the one hand, Maharaj Kirpal Singh Ji had become the centre of love and respect for almost all the people, whether young or old, on account of his wealth of 'Naam' and spiritual benefits, which were being received by the people from him; on the other hand, he was becoming the target of the jealousy of people, who were aspiring for the seat of the Master, taking it to be an ancestral property. This is not unusual, as truth always faces opposition. The more the spiritual power in action, the greater the resistance.

'HUZUR IS SUFFICIENT FOR ME'

Huzur was especially benevolent towards Maharaj Kirpal Singh Ji. There was a special concession for him to visit the Master any time, even though he may be busy. Those attending to Huzur had been given special instructions never to stop Sardar Kirpal Singh. It was Kirpal Singh Ji's routine that he travelled from Lahore to Dera Beas twice a week for the darshan of Huzur,

used to stay there the Saturday night and the whole of Sunday, and would proceed to Lahore to join the duty on Monday morning. In between, he would sometimes make an additional trip.

In the earlier days, people asked Kirpal Singh Ji as to how great Huzur was? He replied, “I do not know how great Huzur is, but I do know this much that he is sufficient for me.” In this context, he used to say, what can a child know about the teacher? As the child increasingly gains knowledge and education, he increasingly becomes aware about the ability and greatness of the teacher.

There were not too many visitors at Dera Beas during those days. There were two main functions (Bhandaras) during the year and not more than 500 to 1,000 people used to attend. But the devotees loved each other immensely, more than even their relatives and friends. The moral standing of the devotees was widely acknowledged, even to the extent that if some devotee (satsangi) appeared in the court of law, his witness was considered as true and promptly accepted. People used to say that Baba Sawan Singh Ji Maharaj’s devotees do not lie.

The other major thing about the devotees was their devotion towards service. Initially, only a limited number of people could avail langar (free kitchen), but later on, a large of number of people began to turn up. Gradually, the number of devotees increased, and on occasion of annual satsang, seven mounds (a mound is approx. 37.33 kg) of salt was consumed in the langar. During those days, the satsangis, while serving in the langar, presented a unique glimpse of love for the Master and selfless service. In the langar, everyone was treated alike, there was no distinction. All were provided free food. Ladies would prepare food in the langar with

love and devotion throughout the night, while singing Gurbani hymns. The food was prepared and served with so much love that it also satisfied the soul, along with the body. Huzur Maharaj would get the devotees to sit for meditation in the large court, i.e., the new satsang hall and would himself sit for meditation with them.

INITIATION UPTO THE STARS

In the context of the limitless grace and competence of Huzur, Maharaj Kirpal Singh Ji, in his discourses, often narrated the story of Darshan Singh, his elder son. Darshan Singh was around seven years old when he used to accompany his father for Huzur's darshan. Huzur loved the child Darshan a lot. One day, Darshan Singh asked Huzur, "Maharaj Ji, please grant me 'Naam'." Huzur said, "You will get sweet 'inaam'," ('inaam', meaning prize) and gave him some candies. Darshan again went back to Huzur and refused to accept the sweet candies and said, "I want that 'Naam', which you gave to my father." Huzur said, "Come in the evening." In the evening, when Darshan went there, Huzur asked him to sit in the front and said, "Close your eyes and look within," and enquired, "What is it that you see within?" Darshan replied, "I see light and the sky". Huzur said, "Look further." Darshan replied, "There are stars." Huzur said, "It is sufficient for you now." Darshan ran towards his father and said, "Father, father, I have got 'Naam' upto the stars, how far have you received it?"

PREACHING WITHOUT PRACTICE

Maharaj Kirpal Singh Ji used to say, "I have never asked any question to Huzur. In the beginning, I merely asked two questions (which will come up later) and

used to sit in silence, just looking towards Huzur with concentration and single-minded attention. I received everything by simply looking at him.” Hence, he would greatly emphasize the importance of Master’s darshan (vision) and say, “Go to a perfect Master, sit at his lotus feet, withdrawing attention from all directions and keep gazing silently. Become absorbed in darshan to the extent that you may even forget the world. There should be no obstacle between you and the Master – either he remains or you do. The waves of coolness, calmness and bliss flow and an intoxication and ecstasy can be experienced in those surroundings. You will experience the impact of that environment. When you go to visit a perfect Master, leave aside your mind and intellect for a while. What you know, that you know already; do listen to what he has to say.”

Whenever Kirpal Singh Ji visited Huzur, he would become *´दीदा शौ यक़सर´* ‘eye beholding the husband Lord in His fullness’ i.e. keep looking silently and become one eye. Due to Huzur’s special grace, there were no restrictions to meet him. As soon as Huzur would receive the information about the arrival of Kirpal Singh Ji, he would be immediately summoned. If Huzur was engaged in any activity or speaking to someone, Kirpal Singh Ji would sit silently. He would get so much absorbed in Huzur’s darshan that he often lost awareness of his physical body and the other people sitting nearby could experience the intoxication, free of cost.

It was a routine that Kirpal Singh Ji used to always sit in the last row. Once a well-to-do man, who had some personal work with Kirpal Singh Ji, took the seat near him and during the entire satsang, remained seated there. Again, on the next day, he came and sat there. Kirpal Singh Ji said to him, “You are a prominent person, your place is in front, not at the back.” He

replied, “Merciful Huzur’s attention and divine grace seems to be more penetrating here.”

Once Kirpal Singh Ji was fully absorbed in Huzur’s darshan, and at that time, no one else was present there. A woman devotee noticed this and made a commotion, “I have caught both of you red-handed.” Huzur Dayal laughed at that woman and asked, “What theft have you caught?” She replied, “Both of you were no longer in the body, but had risen above it and come to dwell in the eyes.”

LOVING DEVOTION

Kirpal Singh Ji Maharaj often presented the ideal of ‘Upasana’ while speaking about darshan. ‘Upasana’ literally means ‘sitting in close proximity’, and not,

दिल दिया कहीं और ही तन साधु के संग।

“While sitting physically near a Sadhu,
our heart is given away elsewhere.”

‘Upasana’ is being absorbed so much in darshan that the physical consciousness is lost. During the discourses on the topic of ‘darshan’, Kirpal Singh Ji would expound several profound aspects. He would say, “While Huzur was involved in his work, I used to observe silently. Every move of an actor, his manner of eating-drinking, sitting-standing, walking-roaming, conversing, has the imprint of an actor, doesn’t it? On the one hand, is his real self, which is what he himself is (i.e. God) and on the other, the garb which he acquires i.e. the human. The perfect Master maintains a body, very much like we do, but he is someone else as well. In the human form, he is God, Man-in-God or embodied-God. There is no difference between both of them. Sit in silence and keep looking with single-minded concentration, and you will get a glimpse of the God-in-man, of God-power working in that human body.”

TWO QUESTIONS

Maharaj Kirpal Singh Ji says that "I never put a question before Huzur, I used to have his darshan silently. By just looking, I got everything without even asking. Whatever words Huzur would utter, I used to write down, and in this manner, could get the benefit of his company."[8]

He would say, "During my entire life, I asked just two questions from Huzur…that too in the very beginning. The first question was that if the disciple withdraws from the outside world, and the doors to the next station do not open, and the vision of the Radiant form of Master doesn't appear, what is he to do?" (It may be recalled that Maharaj Kirpal Singh Ji was beginning to have the darshan of the Radiant form of the Master within, seven years prior to initiation and as such, hence, he did not ask this question for himself). Huzur, the True King, said, "People think of their children, cattle, wealth and properties, so what is the harm in thinking of a Sadhu?" Then he said, "When the Master initiates someone, he begins to dwell with the disciple within. Whether one meditates with any pre-conceived thought or otherwise, the one who is sitting within will surely appear."

Maharaj Kirpal Singh Ji used to say, "After this, I never told anyone to contemplate. Contemplation is very dangerous. As you think, so do your tendencies become. It is just possible that you may contemplate upon someone, who is not perfect, then you will become

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8. At Sawan Ashram, Delhi, there used to be prayer morning and evening each day, when people would meditate. Thereafter, a recitation of 'Gurmat Sidhant' would take place. Whenever Maharaj Kirpal Singh Ji was in Delhi, he would give a discourse in Hindi and English, and would give instructions that his discourses should be made note of and emulated in life. Those discourses have been published as 'Morning Talks' in two volumes.

just like him. 'Khuda' is one who appears by himself, comes of his own accord (khud-aa). Withdraw your attention from all directions and sit at his door. Huzur used to say that if someone is sitting outside a wealthy man's door, he knows that someone is sitting at his door. The Supreme Power, which is all pervading and omnipresent, working within all human-beings and at that human pole at which the God-power is functioning, can it be unaware that someone is sitting and waiting at its door?"

When Kirpal Singh Ji rose above body-consciousness and advanced to higher inner regions, he asked, "Huzur, this self-knowledge is comprehensive in itself. What is the guarantee that it will continue after you, and if so, in what form?" Huzur replied, "To the one I personally convey to, I shall be responsible; for the others, I shall not be responsible; and that he will be in the form of a Sikh," (conveying that whosoever is to provide guidance to the souls after him, shall belong to the Sikh community).

A HEART TO HEART CONNECTION

The torture of the heart is unbearable as it is; you can well imagine the condition of the lover, who experiences the pangs of the soul! One who lives through it, he alone knows! Maharaj Kirpal Singh Ji must have written around a thousand poems in Hindi, Urdu, English and Punjabi languages. These poems are abounding with fragrant verses of love for the Master and the anguish of separation.

Kirpal Singh Ji used to visit Dera Beas twice a week for Huzur's darshan. The Sunday holiday facilitated him to reach Saturday night, staying there for the whole day and night of Sunday, and return to Lahore on Monday to report for duty. The rest of the days were

for work; even so, in between, he would manage to make a trip or two. It was nearly a two-and-a-half-hour to and fro journey between Lahore and Dera Beas. After darshan in the morning, he would return immediately, but at times had to face a problem due to the late running of trains.

Here in Lahore, if he was in throes of separation, then how could the Master be at peace? Whosoever visited Dera Beas from Lahore, Huzur would at first ask him, “Have you met Kirpal Singh?” If in any week, Kirpal Singh Ji was unable to visit him at Beas, Huzur would send someone to enquire after him. Several times, Huzur himself would reach his office by car. Deputy Harnarain used to inform Kirpal Singh Ji about the arrival of Huzur. It was all a question of making a heart-to-heart connection.

Once, Huzur, with great affection, took Kirpal Singh Ji along with him to visit Village Ghumana, the birth place of Baba Jaimal Singh Ji and showed him the cave where Baba Ji used to sit in meditation, and also the peg (Khoonti) to which Baba Ji tied up his hair to prevent him from falling asleep during his spiritual practices.

While describing the heart-to-heart connection, Maharaj Kirpal Singh Ji would say, “When Huzur Maharaj used to be in the Dera, and I was here in Lahore, many a times I could feel the cool sensation flowing in my body from head to toe. I used to note down the time and upon arrival at the Dera, would enquire and would learn that Huzur was remembering me at that very moment.” In this very context, Kirpal Singh Ji said, “Should the vessel be ready to receive the wealth of spirituality, should there be a perfect tuning between two hearts, and a mutual coordination and understanding, only then does such a situation

develop. Love is only the means, through which, this state is achieved. Once the needle of the radio is tuned to the right station, the sound from thousands of miles can be heard. The attention of the disciple should be towards the Master. Should there be a heart-to-heart connection, then the ticking of the telegraph instrument on one end, results in an identical ticking at the other. Being close by or far away makes no difference." Often, it was observed that a question which was asked in Lahore to Kirpal Singh Ji Maharaj and the same was put to Huzur in the Dera, the replies would be identical; even the words used would be the same.

PROGRESS OF SATSANG IN THE DERA

As has already been mentioned, during the times of the initiation of Maharaj Kirpal Singh Ji, there was not much of crowd at the Dera, but gradually the number of visitors started to increase. There used to be two Bhandara gatherings annually. The number of visitors grew to such an extent that it became difficult for the sewadars (volunteers) to make arrangements. Finally, after throwing in the towel, they suggested to Huzur that in place of annual programmes, there should be monthly satsangs, so that the visitors could be spread out to avoid the rush during the anniversary programmes. Huzur Maharaj expressed his anguish that he could not leave out Baba Ji's anniversary programme, but in case it was convenient to them, they could start monthly satsangs alongside. Maharaj Kirpal Singh Ji said, "Huzur, monthly satsangs would also begin to draw more satsangis, as many as seen during anniversary programmes, as the seekers will increase." That is how it transpired. The number of devotees increased so rapidly that during a December anniversary programme, around seven mounds (one

mound is approximately 37.33 kg) of salt was consumed in the langar in a single day. In history, during the times of Guru Nanak, there is a reference about a large langar organized by Raja Shivnabh of Ceylon, where nearly one and quarter mound salt was consumed each day.

OBEYING MASTER'S COMMANDMENTS

Maharaj Kirpal Singh Ji presented the ideal of devotion of going to the feet of a perfect Master and totally surrendering to him. "Hold on to his protection firmly. Follow the commandments that he may give and do not let your mind interfere in between. In case you fail to understand something, do not analyse, do not dither. Follow the commandments of the Master implicitly."

Kirpal Singh Ji presented a perfect example of devotion to the Master in his life. As has already been related, Huzur had assigned the duty of satsang to Kirpal Singh Ji in cities such as Lahore, Amritsar and other places as well. Huzur had ordered him to carry out the duty of satsang. No matter how unwell, should he be in a position to even stir in the cot, he should be present. Huzur was very strict about the satsang duty. Once Kirpal Singh Ji reached the Dera on Saturday night at 9 pm and on hearing about the arrival, Huzur immediately called for him. Kirpal Singh Ji intended to stay there for the night, whole of Sunday and had asked someone else to stand in for satsang in Lahore. While sitting at the lotus feet of Huzur, it was 11 pm when Huzur said, "Kirpal Singh! Tomorrow is Sunday and you must attend to the satsang." This slight reprimand was enough to make him immediately return to Lahore, and thereafter he never missed a satsang.

There is another incident of Lahore. Once, Kirpal Singh Ji had high fever; his whole body was scorching

with heat and he felt his strength had failed him. The Master's orders were that if he could even move while lying in the cot, he must go and attend to the satsang. Kirpal Singh Ji got up from his bed, stepped out of the house, stopping after every 10 steps, stumbling repeatedly. However, he covered the distance of four to five furlongs and reached the residence of Lala Veerbhan, Assistant Director of Industries, where the satsang was being held. Kirpal Singh Ji gave satsang in a condition of high fever. That day, the satsang was quite lengthy too. Upon completion of the satsang, he miraculously felt completely healthy and cheerful. While going to the satsang venue, he had stopped after every 10 steps, whereas upon return, he almost ran all the way. This was all due to his Master's grace!

There is another incident of similar nature. Kirpal Singh Ji's elder son, Darshan Singh was seriously ill and the doctors declared that his condition was very critical and chances of survival appeared to be dim; it would be better if Kirpal Singh Ji could take two days' leave from office. While describing this incident, Maharaj Kirpal Singh Ji says, "In the meantime, came Sunday. It was Huzur's order to attend satsang at Amritsar. So I got up at 4 am. The words of doctors came to my mind that there was no guarantee about survival of the boy (at that time Darshan Singh was around 18 years of age). Would I be in a position to save him? It is for the Master to worry about his task, so let me attend to my duty." Accordingly, Kirpal Singh Ji proceeded to Amritsar for the satsang. It was summer season and the satsang was over by noon. I then thought, "Having covered half the way to Beas, I might as well have Huzur's darshan. I started and reached there at 2 pm. Upon receiving the news about my arrival, Huzur called me upstairs. Huzur was resting; he woke up and

sat. The perfect Masters are omniscient, all-knowing. Huzur asked, 'What is the condition of Kaka (a Punjabi term of endearment for little kids), your son?' I said, 'Huzur, he was seriously ill. So I thought, how could I possibly save him by being there?' Huzur became grew pensive and sat up. I said, 'Huzur, with your darshan, all worries and sorrows take wings. Why are you sitting like this?' Huzur replied, 'Since you had taken off the load from your head, therefore, I had no choice but to take it on myself.' "

While following the Master's orders, there arise many adverse circumstances when the mind ceases to function. Maharaj Kirpal Singh Ji had a principle to keep mind and intellect aside in such a situation. Whatsoever commandment one may receive, it is just to be followed without any dithering. There is another incident of Lahore, which Kirpal Singh Ji described in this context. Once Huzur visited Jamaldin, his dentist. When Huzur is present, who would not want to have his darshan? Now, Kirpal Singh Ji was bound by the duty of satsang on the one hand and the urge to have darshan on the other. Keeping the commandment of Huzur in mind, he delivered satsang and then rushed to Jamaldin's place, but Huzur had already left the place by then. He surmised that perhaps it was due to some lapse on his part. So, he went straight to Beas, to the feet of Huzur. After explaining, asked, "Did I commit an error?" Huzur said, "You did the right thing. One, who devotedly follows the orders, him alone do I love."

There is another incident from the times when Kirpal Singh Ji was penning 'Gurmat Sidhant' as per orders of the Huzur Dayal (merciful). His routine was that after leaving office, he used to visit houses of various people to enquire about their welfare, to

share the sorrow of the poor and needy and to try to mitigate their suffering, getting home rather late. He would reach home after mitigating their suffering. During those days, some people strongly opposed him and hence, Huzur sent him a message not to visit any other place except the satsang Hall. Now, he had plenty of time to spare. He would return home directly from office and throughout night he would engage in scripting 'Gurmat Sidhant,' and in the morning, leave for office. People enquired, "Earlier, you were known to visit houses of different people, but these days you are not going anywhere; so how are things going?" Kirpal Singh Ji replied, "A servant has to follow the orders of the Master. Earlier I was assigned to clean ten rooms, but now I have been assigned the duty to clean just one room; in either case one just has to do his job."

It was the consequence of the Huzur's instructions that Kirpal Singh Ji could not visit even the critically ill close relatives. Sardar Dalip Singh's son, a blood-relation expired, but Kirpal Singh Ji did not visit his house, and went directly to the cremation ground. A loving friend sent a message, "I am on the death-bed, kindly ask Kirpal Singh Ji to visit me." He did not visit him, even though the message was repeated. His eyes were full of tears. Kirpal Singh Ji said, "My heart weeps for him, but I cannot defy orders of the Master. It is the Master who has to ultimately take care of the soul." That person died, but Kirpal Singh Ji did not visit his house. He would say, "I would feel scared even by looking at the houses of the people."

In Lahore, Huzur was present at the engagement ceremony of the daughter of Mehta Rang Lal. Kirpal Singh Ji also went for darshan. The girl's mother complained, "Huzur, my husband died calling for him

(Maharaj Kirpal Singh Ji), but he did not visit, even though he was called several times." Huzur said, "Kirpal Singh! In such circumstances, you ought to visit." Now, the law laid down permitted him to visit only the residence of one, who was on his death-bed.

THE IDEAL OF SERVICE

Once, devotee sewadars were busy with the construction work of a building at the Dera. Maharaj Kirpal Singh Ji also picked up a wicker basket to engage in the service. People said, "This work is not worthy of you," to which he replied, "On account of being in human body, man is also a load-bearing beast. I am in human body, hence I should also serve through my body. To serve intellectually is also my duty since I possess an intellect. As I am an embodied soul, I should also serve with my soul. For me, work, may it be of any kind, is worship."

Maharaj Kirpal Singh Ji used to lay great emphasis on the need of physical service in his discourses. He used to say that even the educated and the intellectuals ought to render the physical service. It keeps the body healthy, humility grows within and the heart is cleansed. Kirpal Singh Ji, throughout his life, visited hospitals and served the needy and anguished whole heartedly by means of body, mind and wealth. His life was dedicated to service. The work may be of any kind, he attended to it devotedly, treating it as worship. During his entire period of 36 years in government service, he hardly availed any leave, except on rare occasions, that too only when he was seriously ill. Once, at the office, a statement of accounts was required to be submitted within a stipulated period. Coincidentally, several office employees fell ill. Kirpal Singh Ji worked for two days and nights for 48 hours at a stretch, leaving

his chair only for toilet etc. and not even having any food during that period.

THE IDEAL OF A COMMON PLATFORM

Huzur Maharaj visited Agra on eve of the silver jubilee celebration of the spiritual seat of Sahib Ji Maharaj. Several other devotees also accompanied him. An agreement was made, upon which Sahib Ji Maharaj and Baba Sawan Singh Ji Maharaj signed. The core essence of the agreement was that the name, 'Radhasoami' refers to the highest of spiritual states. What objection could Huzur have to such a proposal, since all the perfect Masters had already given God the appellation, 'Swami', 'Maha-Dayal' (Most Gracious) and 'Niraala' (Unique)? After all, words are for His cognizance only, call Him 'Swami' or 'Radhasoami' or by any other name. Swami Ji Maharaj's teachings are quite clear in this regard and the clarification about the word "Radhasoami" has been given by himself in one of his verses as:

राधा आदि सुरति का नाम।। स्वामी आदि शब्द निज धाम।।

"Radha is the name of the pristine spirit.
Swami is the home of the Primal Shabd."

– *Saar Bachan, Poetry (Bachan 2, Sifat 4)*

'Radha' is the name of 'Surat' (soul, attention). 'Swami' refers to the Lord of Surat, where the soul meets the Over-soul and merges in it as does a drop in the Divine Ocean.

Upon Huzur's return from Agra, Deputy Harnarain (Secretary to Huzur) deputed four devotees with instructions that whenever Huzur came for satsang, they should start by chanting 'Benti' (prayer) in the Agra tradition. This continued on the first day and also on second day, and Huzur kept on listening, but on third day, asked for it to be stopped. Deputy Harnarain asked,

"Huzur, what are you doing?" Huzur said, "Whatever I am doing, I am doing it right. I have not laid down any custom or practice of any one particular society. This is a place for all. Here, the Hindus come, Muslim brothers also come, Sikhs also come and Christians too. If I keep the practice of 'Benti' (prayer) of the Radhasoami faith here, then the 'Aaarti' of Hindus and 'Ardaas' of Sikhs will also be required to be followed. In the Dera, only pure spiritual teachings and initiation shall be imparted."

Several attempts of this kind were made by the worshippers of the religious traditions, but Huzur Maharaj did not let them succeed. In every satsang, Huzur would say, "You can say, 'Ram-Ram', 'Sat Sri Akaal', 'Jaya Deva' to me, 'Salaam Alaikum', 'Radhasoami', 'Namaste' — anything to me. They are all acceptable to me. Stay within you own societies, follow your own rites and rituals and own salutations of respect. Engage in that activity for which you have received the human birth i.e. to connect your soul with the Oversoul. The teachings of Huzur Maharaj, which in fact, are the teachings of all the Sants, is contained in 'Gurmat Sidhant' and other texts (also published by Sawan Kirpal Publications, Delhi), spread, and are continuing to spread throughout the world. The manifest and functional aspect of this teaching is Ruhani Satsang, the unified platform of Sawan Ashram and 'World Fellowship of Religions' is for the entire world to see.

FLOWERS OF STONE

There is a reference about a village from the life of Huzur Baba Sawan Singh Ji Maharaj, where people pelted stones to stop his satsang. After the satsang, Huzur said, "A day will come when these stones shall

turn into flowers." It was a prediction that the persons who throw stones today, shall be holding flowers in their hand in future. When the stone-throwing ones shall comprehend Truth, the essence, they will shower flowers. And this turned out to be true. Not only in that village, but everywhere all around, people became satsangis. The main centres of satsangs came up at places where it initially faced strong resistance.

Who were the people who pelted stones? Those, who were not willing to listen. Truth always confronts resistance, this is not something new. That Great being saw that these helpless people are not at fault as they did not have true knowledge. They had not perceived Truth, but were merely dancing to the tune of what they had read or heard. When they would realize the truth, they will accept it automatically. Huzur used to say, "Wherever there is a light, moths will come drawn in, on their own." And against all odds, opposition and storms of revolts, Huzur lit the divine light, which no hurricanes and storms could blow out.

नूरे ख़ुदा है कुफ़्र की हरकत पे ख़न्दा ज़न
फूंकों से यह चिराग़ बुझाया न जाएगा

"The Divine Light does not take kindly to sacrilege.
This lamp shall never be put out by mere puffs."

In this context, the example of Hazrat Ibrahim comes to mind. One day, he was going somewhere in a boat. In the same boat, a rich man was travelling along with his attendants. For his entertainment, he had brought along some mimics. Seeing the shiny clean-shaven head of Hazrat Ibrahim, the mimics started to make fun of him. He remained silent and did not utter a word. At that very moment, there was a pronouncement from the heavens, "O Ibrahim, I cannot bear your disrespect. If you say so, shall I drown the boat right now?" Ibrahim prayed, "O Lord, what is the

fault of these poor people? Their inner eye has not been opened. If you are in such a benign mood, open their eye instead." The prayer was accepted. Their eyes opened, they saw the Reality and fell at his feet, asking for forgiveness. This incident presents a glimpse of Huzur's infinite grace and his ever-flowing mercy. People threw stones at him; in return, they were gifted with flowers. When the fragrance of the flowers spread, they came running and began to follow him.

RESISTANCE IN RAWALPINDI

At the outset, people who did not know about the secret of the true essence of life, strongly opposed Huzur. The period from 1928 to 1932 was very difficult. Huzur single-handly faced the storm of opposition and reversed its direction. In cities like Lahore, Rawalpindi, Amritsar and Gujranwala, there were even exchange of blows. In Rawalpindi, the Akaali brothers came in groups into this satsang site, some of whom were armed with daggers (Kirpans). Before the start of the satsang, they sent a written note asking for some time to address the gathering. Before the start of the satsang, Maharaj Kirpal Singh Ji rose and announced that "at this time, satsang will be held, after which, brothers who wish to talk shall be given an opportunity. This is in reply to the message which has been sent to us, and which has been replied to earlier as well."

Huzur Baba Sawan Singh Ji Maharaj started his satsang, in which a verse from the writings of Kabir Sahib was read. People who had come only with the intention for creating a commotion, started creating ruckus asking as to why any verse outside Gurbani had been taken up. Huzur said that the Raagis (religious singers), while reciting Gurbani, have sometimes been quoting their own poetry, whereas I am presenting

a verse of a perfect Master. No one was prepared to listen, chaos prevailed with people scuffling with one another. Huzur sat peacefully, watching. Curiously, a situation soon developed that people who had come to disrupt, started to fight with each other. Maharaj Kirpal Singh Ji caught hold of the hand of one of the chiefs and asked, “What is all this going on?” He replied, “These people are not under my control.” Upon this, Kirpal Singh Ji retorted, “Never light a fire which you cannot extinguish.”

At that time, Maharaj Kirpal Singh Ji, his brothers, Sardar Prem Singh and Sardar Jodh Singh, Sardar Beant Singh, Dr Johnson, Babu Gajja Singh, Amolak Mastana and Lakhmer Singh were present on duty in the satsang Hall. Lakhmer Singh, Bibi Hardevi and Dr Johnson were standing guard at the three closed doors behind Huzur. The others stood encircling Huzur. The persons, who were protesting outside, managed to break open one door and entered. Lakhmer Singh, who was holding that door with his back, did not move from his position even though he had received severe wounds on his back. One Akaali leader stood behind Maharaj Kirpal Singh Ji as personal bodyguard. In the meantime, one person tried to attack him and immediately, Amolak Mastana leapt at him from the gallery. The trouble-makers, who were holding unsheathed daggers could not gather enough courage to attack. One Sikh brother placed his feet on Darbar Sahib in order to attempt an attack on Huzur. He was pushed aside by reminding him not to place his feet on the sacred Guru Granth Sahib. The free for all continued for two hours and thereafter, peace prevailed. Then Huzur said, ”Should we start the satsang now?” Maharaj Kirpal Singh said, “Huzur, you are at complete peace, but the hearts of the people are still restless.”

Huzur had to go back same night but he stayed on. He said, “Now I will go tomorrow after the satsang.” Next day, he gave satsang in the morning and another satsang in the evening, and left on the third day. On the day of the violence, when Huzur went to the upper floor of the residence of Lala Raja Ram, Huzur asked, “Kirpal Singh! How are you feeling?” Kirpal Singh Ji expressing gratitude said, “Huzur, I felt so serene and peaceful within, which I have never experienced earlier.”

RESISTANCE IN LAHORE

At Baghbaanpura in Lahore, the Akaali brothers disrupted the satsang of Baba Bagga Singh and the same could not be held. The following day, Huzur’s satsang was scheduled at Peeli Kothi near the fort. There too, the agitators had gathered with the intention of not letting the satsang take place. Several of the agitators were present among the sangat. Maharaj Kirpal Singh Ji got some people to sit along with them, so as to keep a check on them in case they resorted to disruption. Huzur reached the satsang place, sat at the dais and said in a forceful tone, “Kirpal Singh! Who asked you to make arrangements for the satsang?” To which Kirpal Singh Ji replied, “On hearing the news of Huzur’s arrival, the people have gathered here for darshan.” Huzur said, “Well, now that the sangat has arrived, I will go only after giving satsang. Sangat from Amritsar is also coming, we are awaiting them.” Huzur was talking with great intent, which alerted even the agitators.

Huzur gave satsang for nearly two to two-and-a-half hours. The agitators were sitting in the satsang, as well as standing outside, but could not disrupt. During satsang, one person who was distributing propaganda pamphlets outside was stopped by a satsangi. The

satsangi was attacked with an axe by the person spreading misinformation. Maharaj Kirpal Singh Ji leapt and caught hold of the axe, otherwise there could have been a death at the spot. The attacker was handed over to the police, who were later on requested to release the attacker. That man then went to the Dera Sahib gurdwara and alleged that their religious signs had been snatched and their religion had been defiled. About 10 to 15 persons reached the satsang arena armed with swords and daggers. In the meantime, police had been informed about the situation. The axe-wielding attacker, who had been let off, indicated towards Maharaj Kirpal Singh Ji and called to his companions saying, "Catch hold of him." When they advanced, Maharaj Kirpal Singh Ji said, "Come to your senses and speak in a peaceful manner." In the group, there were some elderly persons as well, who were explained that "no one has dislodged the religious signs, but that had been taken away by the police. The axe will be recovered and in case not found, the same will be procured by us from the market price of two-two and a half rupees. They were warned that attacking the residence of others is an offence. You are holding weapons in your hands and your offence is established. You are all my brothers. The police is about to reach here in a short while, leave the place immediately, otherwise you will be caught."

The agitators left the place. The police reached the spot. Maharaj Kirpal Singh Ji said, "Some brothers had a misunderstanding. They were pacified and have since left the place." The policemen said, "You have needlessly wasted our time. Next time, we will not come on your call." The policemen left after expressing their anger. On the other hand, another meeting of Sikh brothers was held in the evening at gurdwara Bawli Sahib, where passionate speeches were delivered. The

president of the meeting was staying near the residence of Maharaj Kirpal Singh Ji at Quila Gujjar Singh. He said, "I personally know Sardar Kirpal Singh Ji. What you are saying is incorrect. You ought to be grateful to him. He has saved your honour, otherwise all of you would been caught."

The cities of Gujranwala and Amritsar also faced such oppositions. In Amritsar, the police had to intervene. There is no need to get into details here. In Peshawar, Saiyyad Kasran and some other places, satsangis were totally discarded, so much so that they faced difficulties in performing last rites of dead according to Sikh religious practices. The opponents began to conspire in various ways. One person, named Netar Singh[9] alleged that Huzur had failed to uphold the promise he had made. He complained that Huzur had promised him that he would get him to have darshan of God, but had not fulfilled that promise and filed a suit in the court. Huzur was summoned and said in the court, "God is within him. He was told about the process of going within and told that if he followed the practice accordingly, he would realize God. But, he did not do the practice. As a result, the thing that he had received, has been lost." In this manner, Huzur had to face stiff resistance in the beginning. It is not possible to provide details of all the incidents here, hence we provide the following instance of village Saiyyad Kasran and conclude.

RESISTANCE IN SAIYYAD KASRAN

Saiyyad Kasran was the birth place of Maharaj Kirpal Singh Ji, where Sardar Jodh Singh, Sardar Prem Singh (his brothers), Sardar Dalip Singh, Sardar Beant Singh,

9. After the demise of Huzur, that person (Netar Singh) came to Maharaj Kirpal Singh Ji and apologized.

Master Nanak Singh, Dr Heera Singh were the few satsangis, besides Maharaj Kirpal Singh Ji, who lived there. There was a great deal of opposition there too. Maharaj Kirpal Singh Ji and Huzur Baba Sawan Singh Ji Maharaj had to face fierce opposition of religious fanatics at different times. Once Maharaj Kirpal Singh Ji was called to a gurdwara that was jam-packed and was asked to express his views about the Sikh religion. Maharaj Kirpal Singh Ji gave a convincing speech, listening to which all were satisfied. Thereafter, he was asked questions to which he gave satisfactory replies. He said to the Sikh brothers that in case you wish to have further discussion on this subject, you may invite five to seven learned persons (Gyaanis) and I shall also come and we shall together remove all the differences in that very sitting. In this connection, all assembled at the house of Sardar Dalip Singh. However, even before that meeting, there were heated speeches in the gurdwara and a resolution (Gurmatta) was passed against all those visiting Dera Beas. One person even took the pledge that he will only take food once he had killed Sardar Kirpal Singh.[10] On hearing this, Maharaj Kirpal Singh Ji visited each and every house all by himself at night, but no one dared to attack him. As per the pre-planned meeting, they all gathered at the house of Giani Sardar Dalip Singh and admitted to their gross mistake.

Once, Huzur Baba Sawan Singh Ji Maharaj also visited Saiyyad Kasran. At that time, there was such negativism towards Huzur that all the essential items, even salt, had to be procured from Rawalpindi, which was around hundred miles away. After the morning walk, as Huzur was returning to the residence where

10. Later on, when that person came to Lahore, Kirpal Singh Ji took him to his house and fed him. He began to cry and said, "While we behaved badly with you, you are behaving so differently with us."

he had been putting up, he suddenly stopped at a crossing, from where one road led towards the gurdwara. Maharaj Kirpal Singh Ji and both his brothers, Sardar Prem Singh and Sardar Jodh Singh were accompanying Huzur. Huzur said, "Kirpal Singh! Let us go to the gurdwara." Sardar Prem Singh said, "Huzur, there is great antagonism there, you ought not to be going there." Huzur said, "No, let us go." Huzur was about to add something, whereupon Maharaj Kirpal Singh Ji whispered in the ears of his elder brother, "Do you perceive Huzur Maharaj as an ordinary human-being?" At the gurdwara, there was a mammoth crowd, people were present not only on roof tops, but on the trees around as well.

Sants are the true followers of societal decorum. Huzur paid obeisance to the Guru Granth Sahib, as is customary, and took a seat amongst the gathering (sangat). The Headmaster of Saiyyad Kasran School, Sardar Gopal Singh, who was the leader of the agitators, stood up and said, "We all had resolved that should you be a perfect Master, you shall reach this gurdwara without any invitation. Any doubts that we had in this regard have now been cleared. However, we have some questions, upon which we would like to have your views. The questions are:

1. Who are you?
2. Who is your deity?
3. Are you called a Guru?"

Huzur stood up and said, "I am very pleased that, for the first time, I am being asked as to who I am. To this, I have to say that I am a Sikh and follow all the societal rites right from birth to death as per the Sikh religion. I have been President of many gurdwaras and secretary in several others."

"The answer to the second question is that the deity of my worship is Sri Guru Granth Sahib, but the 'vaani' (readings) of Granth Sahib speaks of yet another 'Vaani' (Sound), which is the Guru (Master) of the entire world. I recognize that as the Guru," Huzur presented the following verses of Gurbani in support as proof:

गुर की बाणी सभ माहि समाणी।।
आपि सुणी तै आपि वखाणी।।

"The Word of the Guru's Bani is contained in all.
He Himself hears it, and He Himself repeats it."

— Aadi Granth (Maru M.5, p.1075)

And,

बाणी वजी चहु जुगी सचो सचु सुणाइ।।

"The Guru's Bani vibrates throughout the four ages.
It tells the Truth, nothing but the Truth."

— Aadi Granth (Siri M.3, p.35)

And,

अंतरि जोति निरंतरि बाणी साचे साहब सिउ लिव लाई।।

"God's Light shines continually within
the nucleus of my deepest self;
I am lovingly attached to the Bani,
the Word of the True Lord."

— Aadi Granth (Sorath M.1, p.634)

Further, continuing to present his view, Huzur said, "In relation to the third question, I have to say that I consider myself a humble sweeper of the satsang. Should anyone call me by any name, it is his will."

The Headmaster stood up to oppose Huzur and said, "The first reply you made is correct, and the second statement is also correct." People checked the Headmaster, saying that what kind of opposition you are offering, by agreeing to everything!

There was a preacher named Lal Singh present there, who stood up and said, “For the first time, we have seen the glory of a perfect Master.” He recited the ghazals of Bhai Nand Lal Goya that were written in praise of the ‘Dasam Guru’ (Sri Guru Gobind Singh Ji Maharaj) in praise and glory of Huzur. It was in this manner that Huzur’s teachings spread to small villages and to cities far and wide.

OPPOSITION FOR THE SEAT

Huzur Baba Sawan Singh Ji Maharaj used to say, “Sants are not bound to any specific place. The Mahatmas, who are sent by the Lord, give their spiritual teaching to the world. They explain to the people, who approach them for acquiring knowledge that if you tread the path in this manner, you shall meet the Lord. The worldly people somehow manage to develop some kind of business activities there in order to fulfil their own selfish interests. When a lot of wealth is collected in this manner, the worshippers of wealth (‘Maya’, materialism) are born amongst them, whose desires never get fulfilled. When such a situation develops, the real Mahatmas distance themselves from there, and seats and priesthoods continue in that place. Thereafter, the spiritual seekers cannot find any peace of soul there.”

Huzur Maharaj has described, in few words, the entire history of the spiritual teachings in a simple and lucid manner, which has been repeating itself from time to time. The perfect Masters give the gift of spiritual wealth to the people in order to connect them with God, whereas the worshippers of wealth leave aside this infinite wealth, and remain but collecting pebbles of perishable wealth (‘Maya’). Even during the times of Huzur, the foundations of the effort for retaining the spiritual seat within the family had

begun to be laid. Huzur Maharaj had greatly blessed his family from the material point of view, and there were no dearth in that respect, but he knew very well what was there in their hearts. Hence, he declared in the satsang, "My family has no connection with the property and financial matters related to satsang." Not only did he announce this himself, but also asked his sons to confirm the same in front of all, and his sons repeated the words.

The foundation of opposition was laid from that very day, when the Huzur began to entrust important spiritual duties to Maharaj Kirpal Singh Ji. Besides, Huzur, during his own life time, asked him to give 'Naam' initiation to more than 200 men and women in his own presence, and thus no doubt was left as to who Huzur's favourite disciple, his Gurmukh Son was.

THE CONSPIRACY OF LETTERS OF GRIEVANCE

The people acting in opposition to Kirpal Singh Ji at the Dera were few in number, who, due to his popularity among the satsangis, chose to clandestinely conspire against him. One such conspiracy through was the letters of complaint against Kirpal Singh Ji. Most of these letters were written from a specific place, but were posted from different places. In Dera Beas, his performing satsang while sitting in the presence of Huzur, had become unbearable for the opposers. They somehow managed to stop his satsang there for few months. To ensure that he could not meet Huzur alone, arrangements were made by assigning the time allotted for meeting Huzur to such a large number of other people that no time was left for Maharaj Kirpal Singh Ji.

In those days, Maharaj Kirpal Singh Ji wrote hundreds of poems expressing his love and anguish of

the separation with Huzur. Though he stopped getting an opportunity of being with Huzur alone, during satsangs, however, Huzur made it a point of satisfying him with lyrical glances of grace. His practice of poetry writing was already in place, but during those days, there came a flood of 'Nazms' and 'Ghazals' (forms of poetry) during this period. Huzur would listen to his poems with great interest. The person who carried Kirpal Singh Ji's message to Huzur was always asked, "Have you brought something?" referring to his latest poetry. Huzur would have these poems read to him and listen to them with great pleasure and many a time, tears would well up in his eyes while listening to them. In the storm of the opposition, poems were the sole means of reaching and conveying the feelings of the heart to the Beloved. Huzur's personal attendant Miyan Shaadi would also become ecstatic while hearing these poems.

On finding that Huzur was listening to the poems of Kirpal Singh Ji with great fondness, Sardar Bhagat Singh called up professional poets to pen down poems, which he sang or asked others to sing before Huzur. There is big difference between the original and the fake. Poetry is the expression of inner feelings reflecting the picture of the conditions through which the heart passes. Maharaj Kirpal Singh Ji has expressed the difference between the original and the fake very beautifully and effectively in the following lines:

कहाँ शे'र मेरे कहां मुद्दई के
वह हैं शोले-शोले यह हैं पानी-पानी

"There are my verses, and those also of the imposters.
These are the burning embers, while others are mere water."

This state can often be perceived in his poetry, and the indication to this effect is hidden in the above lines.

ORDERS FOR NOT VISITING OTHERS' HOMES

This matter relates to the same period. Once Huzur was visiting Montgomery, during the return journey, the car broke down and Huzur had to return to Lahore by bus. Prior to that, Huzur sent a message through Khalifa Naimet Rai, asking Kirpal Singh Ji not to visit any other place except the satsang Hall. Upon Huzur's arrival from Lahore to the Dera, Kirpal Singh Ji visited Huzur and enquired, "Huzur, I have got your message. Is there any special reason for that?" At that time Huzur spoke these words, "No father can listen to words of dishonour for his child."[11]

When Huzur ordered him not to visit homes of other people, Kirpal Singh Ji was greatly relieved, but the suffering and grief stricken people, who were being benefited by his presence were heartbroken. They approached Huzur and requested that Maharaj Kirpal Singh Ji be permitted to visit homes of the needy people. Huzur firmly said, "No, he will not go anywhere." Kirpal Singh Ji used to reach his home around nine or ten at night after visiting various people, but now he would directly come home from office. If there was a satsang programme, he would only go to the satsang Centre. A lot of time was now being saved. In following the Master's commandments are hidden all the secrets. Maharaj Kirpal Singh Ji said, "The child, who follows his father's commandments, gets all his blessings." Its true form could be seen when Kirpal Singh Ji was absorbed in Huzur's darshan. One person, observing this scene of loving togetherness said to him, "How is it that whenever you arrive, Huzur's face turns red with pleasure and glows like anything, and the rays of his happiness appear to spread in all directions."

11. These words, replete with love, were indeed a source of great joy for him!

THE TESTING TIMES

Maharaj Kirpal Singh Ji used to say that the Master takes a thorough test of the disciple and in this context several incidents are to be found from his life. Once, in order to quench his thirst for Master's darshan, Kirpal Singh Ji went to the rooftop of Huzur's residence in the hope to getting a glimpse of the merciful Satguru. It was the summer season; the brick floor was burning hot and the fiery heat was falling from the sky above. Morning turned to evening while standing, but such were the circumstances that Huzur could not come out of his room. Finally, Huzur came out in the evening to distribute Prasad to the devotees who had come for darshan and were now returning to their places. Addressing him, Huzur said, "Kirpal Singh! Do take Prasad." At that time, Kirpal Singh Ji wrote these lines and sent them to Huzur for his attention:

दुनिया रही दुनिया हमें पूछा न खुदा ने

"The world remained the world,
while the Lord did not ask for me."

Huzur heard this poem and said, "I am taking care of you at all the times." What do the lay persons know of this state! Here, it was an eye-to-eye relationship, an eye-to-eye conversation.

वह सारे दस्तनिगर तेरे, हम तो हैं चश्मनिगर तेरे
कर एक नज़र इनआम कि साक़ी रात गुज़रने वाली है

"They are all beneficiaries of the gift of your hands,
while we are the beneficiaries of the gift your eyes.
It is request of the seeker,
grant us the gift of a single glance,
O Cupbearer, for the night is about to pass away."

It was a matter of a single glance of grace. What do those desirous of the seat or wealth ever know as to what this true seeker was seeking! Maharaj Kirpal

Singh Ji never spoke to anyone about the state through which he was passing. He did not even speak to his elder brother, Sardar Jodh Singh in this regard. His perspective was as to why should one complain of God to God's messenger, to even the God-realized Mahatma? Hence, neither did he ever ask Huzur for time to speak, nor express this to anyone else. Huzur was in Dalhousie those days. Sardar Jodh Singh was planning to go there. Maharaj Kirpal Singh Ji merely told his elder brother that should you visit Dalhousie, please ask Huzur on your own, if I have committed any lapse intentionally or unintentionally?

In Dalhousie, Sardar Jodh Singh had a chance to talk to Huzur privately and asked him. Huzur replied, "He has not made any mistake, intentionally or unintentionally. But I am surprised that this man has allowed so much water (difficulties) to pass over his head, but never even once did he mention that the matter is such, and not such." Sardar Jodh Singh returned from Dalhousie and apprised Kirpal Singh Ji about this matter and asked him to definitely meet Huzur. Hence, when Huzur returned from Dalhousie to the Dera, Kirpal Singh Ji went to see Huzur. It was late in the night. He requested, "Huzur, I just want to take a few minutes of your time." Huzur said, "Definitely, you will get the time." Huzur asked for all doors to be closed and gave time in seclusion. Kirpal Singh Ji requested with folded hands, "Huzur, I have not come to give any personal clarification. I have come merely to inform you that I did not visit you earlier since you were watching all my movements sitting within. You are aware about my present state of mind, and also about its future direction, which is not hidden from you." This statement alone was sufficient for the tables to be turned. Huzur called each and every

leader of the opposition by name, and condemned them all. Kirpal Singh Ji said to Huzur with folded hands that he has not come to Huzur with such an intent.

The satsang was held the next day. As per routine, Kirpal Singh Ji was sitting in the last row. Huzur said, “Kirpal Singh! Come forward and do the satsang.” The opponents, who were sitting in the front rows, insisted on hearing the satsang only from Huzur. Despite their repeated insistence, Huzur said that Kirpal Singh will give satsang, and made him give the satsang. Thereafter, whenever Kirpal Singh Ji visited Dera Beas, Huzur would ask him to give satsang in his presence.

ILL-EFFECTS OF COPYING

The opponents, in pursuit of their ill-will towards Kirpal Singh Ji, did very strange things. It was the occasion of the marriage of Huzur’s grandson, Sardar Charan Singh which was fixed with the daughter of Rao Shivdhyan Singh. The wedding procession (Baraat) went to his estate (Jagir) at Pusava and the wedding was solemnized with great pomp and show. Huzur had asked Maharaj Kirpal Singh Ji to say a few words (to read ‘Sehra’ in praise of the groom and bride and their families) after the religious ceremonies (Laavan) had concluded. Sardar Bhagat Singh was also present there and suggested the subject matter be prepared after mutual discussions. Later, Sardar Bhagat Singh asked Kirpal Singh Ji if he had thought of the subject matter. Kirpal Singh Ji shared the same with him in great detail.

The next day, at the time of Laavan, Huzur looked towards Kirpal Singh Ji, but Sardar Bhagat Singh began telling him that he had prepared the matter

and would recite it first. Sardar Bhagat Singh started the poem along the lines prepared by Kirpal Singh Ji, but soon lost his way as he did not have the complete comprehension of the subject matter. How could he possibly continue for long based on someone else's work! Kirpal Singh Ji tried his level best to make an eye-to-eye contact with Sardar Bhagat Singh, so that he could give him an indication through the eyes, but Sardar Bhagat Singh would not care to make the eye contact (had he done so, the accident that occurred later on would not have taken place), but continued with the speech. While speaking, he suddenly fell unconsciousness and had to be lifted away by four persons. When Maharaj Kirpal Singh Ji went to meet him, Sardar Bhagat Singh begged forgiveness for his lapse. He said, "I know that until you don't forgive me, I will not get well."

PREACHING ABROAD

The process of the spread of Huzur's teachings began to spread to different countries of the world. The rain of the nectar of 'Naam', which is presently showering in all the countries of the world, from East to West, had already begun during the times of Huzur. In America, Dr Brock was the first foreigner, who started propagating the teachings there. How did it begin? One of Huzur's devotees, Bhai Kehar Singh visited America. The Master is not a body; he is not confined to the body and functions in different places at the same time. Kehar Singh would speak to various people there about Huzur. Once, while Kehar Singh was familiarizing people there about the teachings of Huzur, an American lady was also seated there, whose inner eye was opened. While Kehar Singh was speaking, that lady saw a bright, Radiant form standing behind

him which had a milky white beard and an attractive appearance! "Who is this standing behind you?" she asked Kehar Singh and described the features of that form. Bhai Kehar Singh replied, "He is my Master."

In this manner, the propagation of teachings began in America and Dr Brock was the first American to be nominated as preacher there. Thereafter, people from different countries began to visit Huzur at the Dera. Colonel Saunders of the staff of the Viceroy, Mr. Myers, Dr Johnson (who came to the lotus feet of the Master at the Dera and remained there all his life) was an eminent surgeon and had performed several successful operations in the Dera. He also wrote many books, reference to which will be made subsequently. The Financial Commissioner of Punjab, Mr. Gorbett, Dr Schmidt from Switzerland, Dr Stone from America were some of the significant persons who took 'Naam' initiation from Huzur. There were several others too.

Correspondence from abroad began during the times of Huzur. The task related to replying of letters pertaining to inner spiritual experiences was entrusted to Kirpal Singh Ji. Huzur would keep such letters with himself and hand them over whenever Kirpal Singh Ji visited Dera. Once Maharaj Kirpal Singh Ji took two months' leave and went to Rishikesh. He had paid two months' rent in advance for a house with the intention of spending time in meditation. Here at the Dera, while going through the letters, Huzur gave instructions to keep aside two or three letters and hand them over to Sardar Kirpal Singh Ji, who would be visiting in a day or two. People told him that he had gone to Rishikesh for two months. Huzur said, he will return. Here in Rishikesh, Kirpal Singh Ji, while sitting

in meditation had within the vision of Radiant form of Huzur, who gave him instructions to return at once to the Dera, to which he complied immediately. The house-owner queried, saying that you were to stay here for two months. He replied that there was something important. The next day, organizers at the Dera were startled to see him there.

People in the West are not blind believers and no subject can be imposed upon them. They put up such difficult questions, replying to which, was not an easy task for those possessing mere bookish knowledge.

Huzur used to send the 'mind-wrestlers', who could not grasp with the true meaning with short replies, to Kirpal Singh Ji. He would say that if you wish to understand in a few words, then come to me. But if you wish to understand in a surfeit of words, then go to Kirpal Singh, who would, in a manner of speaking, disassemble all the parts of the gun and then reassemble it for you. In this context, the incident of Dr Schmidt's wife is notable. Dr Schmidt brought his wife to Dera Beas as he was quite eager that she should get the gift of 'Naam', but she was not prepared to take initiation, without being fully convinced. In the Dera, she spoke to Sardar Bhagat Singh, Sardar Bahadur Jagat Singh, Professor Jagmohan Lal and others, but none could impress her.

Huzur Maharaj used to say, "If you desire to understand (spirituality) in a few words, then come to me; for understanding with more words, go to Kirpal Singh. He will dismantle each and every part of the gun and then reassemble it before you." In the manner, Huzur made known to all the sterling qualities of Kirpal Singh Ji's discourse (satsang) in few words.

Huzur asked Kirpal Singh Ji to take one week's leave from office to explain spirituality to her. He reached the Dera after taking leave. Dr Schmidt requested Kirpal Singh to persuade his wife to take the gift of 'Naam'. Maharaj Kirpal Singh Ji asked Dr Schmidt to sit alongside, while he talked to his wife. Mrs. Schmidt asked him, "What has brought you to the Dera?" It was a very clear but a fundamental question. How many of those, who go to the Durbar of the Sants, could answer this question? Those alone can answer who have drunk deep the Divine Nectar of spirituality, which is bestowed by the Sants. Their talks contain the essence, as well leave an impact. When Maharaj Kirpal Singh Ji explained the profound subject to her in detail, she said, "This is exactly what I want."

The second question was more trickier. She said, "I have a Sufi Master in Europe towards whom I feel very attracted; why don't I find the same attraction for Huzur?" Maharaj Kirpal Singh Ji said, "Look towards me." An eye to eye connection was made. Kirpal Singh Ji said, "Whatever I may say, you will agree to repeat it. Can you contradict me?" She said, "No". He explained, "Your Sufi Master was influencing you through his mental power, an example of which you have just witnessed. This is not the path of the Masters; they follow the path of love and do not pressurize any one, and leave all to decide on their own. Today, when you go to satsang, withdraw your attention from all thoughts and continue to look into the eyes of Huzur. You do not know the language of the discourse which Huzur gives, it is not a mere verbal discourse in the satsang environment, but there is radiation as well and a flow of spiritual bliss. The spiritual wealth is granted through the eyes."

Mrs. Schmidt attended the satsang and as per instructions, had the darshan of Huzur with complete concentration, wild-eyed. When she returned from the satsang, Kirpal Singh Ji asked, “How did you find the Master today?” to which she replied, “He was very attractive, very fascinating.”

LITERARY WRITING AND PUBLICATIONS WORK

During Huzur’s time, there was great progress in spiritual literature. The biggest volume which came in print in those times was, ‘Gurmat Sidhant’, which was written by Maharaj Kirpal Singh Ji on the orders of the Huzur. The first two volumes of this work were published during the times of Huzur. The various topics of the third part which were heard and approved of by Huzur, in the manner of the earlier volumes, were available with Maharaj Kirpal Singh Ji, and would be published later. In addition to this great text, several other books were also written. All literary work undertaken during those times had the hand of Kirpal Singh Ji Maharaj.

Dr Johnson wrote ‘The Path of the Masters’, in which, while analysing the major religions of the world, he tried to describe the superiority of Sant Mat. When the manuscript of this book was presented to Huzur Maharaj, he got three copies prepared and distributed one each to Sardar Bahadur Jagat Singh, Professor Jagmohan Lal and to Maharaj Kirpal Singh Ji for a thorough perusal to ensure that nothing is written in it, which contradicts the teachings of the Sants. Professor Jagmohan Lal kept the manuscript with himself; he did not return it, nor did he express any view after reading it. Sardar Bahadur Ji, after going through five-seven pages, raised many objections, which Dr Johnson did not accept.

Maharaj Kirpal Singh read the manuscript and found many shortcomings. The biggest fault in it was that it was written from the angle of a missionary. Detailed accounts of all major religions and sects were given and it was stated that Hindus, Muslims, Christians etc. do not know a number of spiritual aspects. It also contained strange explanations of the teachings of the Sants, such as: In the divine regions, each spiritual region has its own 'Dharmaraj' (Lord of Death), who rewards according to one's actions (karmas). Maharaj Kirpal Singh placed all these facts before Huzur, who told him to go and explain these to Dr Johnson. He called on him and told him, "I quite appreciate your splendid efforts in bringing out this manuscript. It appears you are not fully in the know of things, that is why you were unable to do full justice to the work." Dr Johnson said, "Do explain. I shall be grateful."

Maharaj Kirpal Singh Ji collected excerpts from Hinduism, Sikhism and Islamic scriptures in support of Sant Mat and handed over the same to Dr Johnson. Accordingly, keeping in mind the suggestions, Dr Johnson rewrote the entire book. On Dr Johnson's writings about Christianity, Maharaj Kirpal Singh Ji said, "You have adopted a very harsh tone about Christianity. Please correct it." But Dr Johnson would not agree and said, "My European brethren will not wake up, unless I use such a style." This is the reason why people in the west have not taken kindly to this chapter in Dr Johnson's book.

After the demise of Dr Johnson, Dr Schmidt wrote the foreword of the above book. Sardar Bahadur Jagat Singh and Professor Jagmohan Lal read the foreword and approved the same. But Maharaj Kirpal Singh Ji added three more pages to the foreword, which had detailed explanation about satsang, Satguru and

Satnaam. The main feature of his writing was to put across that a perfect Master can grant spiritual wealth in the same manner as a fruit drops into someone's lap.

During those days, a hundred page book of verses collated from Gurbani was published on the glory of 'Shabd' or 'Naad'. Huzur instructed Kirpal Singh Ji to give extensive explanation of the said verses. Maharaj Kirpal Singh Ji made a thorough study of Granth Sahib and collected verses on various subjects and added them to this book and prepared a revised version, containing 2,000 pages. This book is available these days in a different format. In those days, Maharaj Kirpal Singh Ji prepared another voluminous authenticated text called the 'Inner Voice' on this subject, the digest form of which has been published in the name of Colonel Saunders.

Lala Narain Das Ji 'Rind' (revered father of this book's author), on the orders of Maharaj Kirpal Singh Ji, wrote a book in English 'Sant Mat and the Bible,' which contained coinciding perspectives from the teachings of Sant Mat and the Bible. My father also wrote two more books on Khwaja Hafiz and Shams Tabrezi, based on their writings by selecting the verses subject-wise and translated them in Urdu Language for publication. While writing these books, he had the benefit of the literary direction of Maharaj Kirpal Singh Ji, besides that of his soul-elevating company. Like Dr Johnson, he too did not seek the approval of Maharaj Kirpal Singh Ji after writing the whole book, but instead, after every few pages of writing, he would go to his residence from time to time, show him the work and move ahead only after his approval.

MAHARSHI SHIVBRATLAL'S BOOKS

Maharshi Shivbratlal Varman has made a significant

contribution in the publication of works towards spreading Sant Mat teachings. He had great love for Huzur.[12] Maharaj Kirpal Singh narrates an incident about humility, when these two great personalities met for the first time at 'Pari Mahal' in Lahore. Huzur Maharaj bowed at the feet of Maharshi Ji, and in return, Maharshi Ji fell at the feet of Huzur, and this continued for quite some time. Maharshi Ji often used to stay at Dera Beas. During his stay at the Dera, Maharshi Ji wrote three books about Sant Mat and presented their manuscripts before Huzur and requested that they be published under Huzur's name. Huzur gave these manuscripts to Maharaj Kirpal Singh Ji to go through. After reading the manuscripts, he suggested that these books contain the impression of teachings of a particular sect, whereas the teachings of the Sants are universal. Hence, those manuscripts were retained in the Dera for some time, and after a while, arrangements were made for publishing them from elsewhere and the manuscripts were duly returned.

There were interesting discussions between Maharshi Ji and Huzur Maharaj with regard to these books. Huzur took all three manuscripts in his hands, asked Maharaj Kirpal Singh Ji to accompany him to visit the residence of Lala Rajaram Sarraf, where Maharshi Ji was putting up. Upon reaching there, the first thing Huzur said was, "Maharshi Ji, people do not approve of the word 'Radhasoami'; will it not be better if it is replaced by some other name, because

12. When there was opposition from the Agra people, Maharshi Shivbratlal Varman Ji, by way of reply, brought out a weekly magazine called, 'Ramata Raam', in which he seriatum penned several articles, entitled, 'Milk is Milk, Water is Water'. Only two to four articles had appeared, when the Agra opposition ceased.

teachings of the Sants are universal." Maharshi Ji said, "It is my Master's name, I cannot change it." The talks continued. Maharshi addressed Huzur and said, "Why don't you create your own literature?" Huzur replied, "Chacha Pratap Singh Ji had asked me not to write on my own." On this, Maharshi Ji said that the words expressed during satsangs are your 'Vaani' (utterances) too. Probably you fear something. Huzur looked towards Maharaj Kirpal Singh, who replied, "Huzur has no fear. In-spite of the stiff opposition in Punjab, Huzur has continued to spread and propagate the teachings of the Sants. The reason for not creating his own writings is that it may end up being worshipped like other religious scriptures." Maharshi Ji addressed Kirpal Singh Ji and said, "O brother, who are you to erase the traditions and customs?" Maharaj Kirpal Singh Ji politely replied, "Sants never adopt any such practice in their lifetime, which may later become a custom. If after their passing on, some customs-traditions get created, so be it."

THE PUBLICATION OF 'GURMAT SIDHANT'

A great scripture of the present times, "Gurmat Sidhant" was written by Maharaj Kirpal Singh Ji under the orders of Huzur Baba Sawan Singh Ji Maharaj. Each sentence of the same was approved by Huzur, after personally hearing it. It comprises over 2,000 pages of large size. It has two parts. The first part contains around 900 pages. It not only contains the teachings of the Sants, rather presents fundamentals of the teachings of all the God-realized Great beings. The second part, which is of 1,100 pages, contains topics pertaining to spiritual practices and essential explanations on the subject and necessary instructions in the context of spirituality. This great text contains the essence of all major religions

and sects. It contains detailed explanations on different subjects along with quotes from Sri Guru Granth Sahib and other religious scriptures by way of proof. It brings to light the various aspects of spirituality such as 'Shabd' or 'Naam', Importance of the Master, Love and Ecstasy, Meditation ('Bhajan-Simran'), The company of the Sadhu, Contentment, Unuttered Utterance ('Ajapa Jaap' or 'Akath Katha'), Nectar ('Amrit'), Body-temple ('Harimandir'), Service ('Sewa'), The Mortal and Immortal, Non-duality ('Eko Brahm, dwiteeyo naasti'), Surrender to the Divine Will, The illusory world, 'Dying before death' or 'Samadhi', the form of soul and Oversoul and the means of their unification etc. All topics in this volume are comprehensive and have been beautifully expounded by taking the utterances of the realized Great beings and quotes from various religious scriptures.

This is an outstanding and heart-touching collection on the subjects related to spirituality. In places, the Ocean of Love is in full tide, and at other, is the soul expressing its anguish of divine separation, and at other places, the ecstatic vibrating strings of 'Veena', drenched with the nectar of the spirit can be heard. In places, is the cry of the soul in the face of the cruel Negative Power (Kaal), in others, is the description of the difficulties faced along the arduous path of love. In places, is the gratitude towards the Cupbearer for pouring out the Life-Imparting Nectar; in others, is the comprehensive debate upon the tongue of silence and identity of the one without identity. At one place, broad exposition of ethical behaviour is presenting a living picture of the principles of humanism; at another, the secrets of the inner space have been expressed in simple, composite language and instructions have been provided for the modulation of the mind-stuff

(Chitta), control of the outgoing faculties and spiritual practices. In fact, this great spiritual text is the beacon in the limitless Ocean of spirituality, in the light of which, all the anguished and ecstatic states of God-realization begin to reveal themselves in their original form. The beauty of this text is that it has been scripted spontaneously in a natural flow. There was no fabrication in it whatsoever. The style of writing is simple, composed, essence-based, heart-touching and stimulating. It is rationally analyzed and wisdom imparting, rich in expression and overflowing with the Eternal Life-Stream of spirituality. The complete control over the language and the exceptional flowing style provides a testimony to the fact that the author has received personal experience of the unravelling of the secrets of the inner soul. During the period of 800 years of the history of Punjabi literature, no such book has ever been written. This priceless treasure had gathered considerable popularity and reputation even during the time of Huzur Maharaj.

The beginning of this outstanding text was made with a small booklet, which used to be available in the Dera in large-sized text. In it, the verses of Gurbani had been selected subject-wise. It did not contain any exposition of the verses, nor does it contain any authentications. Huzur had handed over this book to Maharaj Kirpal Singh Ji to include explanation in it and have it printed. As a consequence of his instructions, this great text comprising 2,000 pages and in two parts came to be published with the title, 'Gurmat Sidhant'. In it were included, subject-wise and with exposition, all the material from Guru Granth Sahib and elsewhere that had not found their place in the earlier booklet and the essence of the world's religious scriptures.

WRITING BY THE INVISIBLE HAND

Maharaj Kirpal Singh Ji says that at the time of penning this text, the pen moved on its own. There was little need to strain the mind, even a little bit of it. It seemed as though someone was dictating and he was writing it down. After writing a few pages, he would go and read the same to Huzur Baba Sawan Singh Ji Maharaj for his approval. Examining the style of writing, it appeared as though Huzur himself had penned the same.

Maharaj Kirpal Singh Ji used to begin writing at 9 pm and the pen would flow continuously until 5 am. Many of his acquaintances and friends, especially Lala Rajaram Sarraf would sit nearby, observing, and become exhausted in the process and go to sleep, then get up again during the night, only to observe that the hand writing the text is continuously writing on. There is no thinking, no seeing, in the manner of ocean-waves, the pen is writing away at a specific pace, and continues to do so.

Once, Lala Rajaram Sarraf was seated nearby while the writing was being done. He found that the entire body of Maharaj Kirpal Singh Ji was stiff, only the writing hand was moving. The rest of the body was deathly stiff. The pen continued for seven to eight hours. When he was released from the task, the entire body remained stiff. The blood-flow came to normal only after a while, and life and movement returned to the body. Lala Rajaram asked, “What is the matter—the body is still, death-like, while the hand is continuing to write?” The facetious reply was, “One who is describing the state of the ‘living dead’, he should also become the living dead, and provide a demonstration of ‘dying while living’.” One night, a visitor asked Kirpal Singh Ji the mystery of the invisible hand which made him write so feverishly. His simple reply was, “The writer

dictates so rapidly that I am having a hard time keeping up."

These are not matters of the faculties of mind-intellect. Bibi Hardevi would read the manuscript of this rare text at Rawalpindi in a loud voice. While doing so, it would soon be midnight or 1 am In the neighbourhood was the residence of the principal of D.A.V. College, who would sit and listen to the same. In this manner, he heard the entire recitation of the text. One day, he came to the residence of Lala Rajaram asking to be introduced to the Great being who had authored this text. He was assured this would be done, whenever he visits next. After a month, when Maharaj Kirpal Singh Ji came to Rawalpindi, the Principal Sahib was informed of it. When he saw Kirpal Singh Ji, he fell at the feet. He said that it was his great fortune that this Bibi had been reciting this book aloud. "I have heard every word of it. Whether or not anyone believes or not, I am convinced that you are God-personified," he exclaimed.

'READ AGAIN KIRPAL SINGH!'

As has been mentioned previously, Maharaj Kirpal Singh Ji would take the manuscript of 'Gurmat Sidhant' to Huzur Maharaj for his approval. During the process of listening and reciting, many strange events would occur. At one time, that there were three or four pages relating to the various states of pangs of separation in the topic that was being read out. Should the Great being leave his mortal coil, what would become of a true disciple? The mention of Guru Angad Sahib occurred in this context. He says,

जिसु पिआरे सिउ नेहु तिसु आगै मरि चलिऐ।।
ध्रिगु जीवणु संसारि ता कै पाछै जीवणा।।

"Die before the one whom you love;
fie on your life thereafter."

— *Aadi Granth (Siri War M.4, p.83)*

In this reference, mention of several other Mahatmas occurred. Jarjari Sahib was a Mahatma. After his demise, his disciple came to his grave and lay down, giving up his life, saying:

बे यारे-ग़ार बूदन मुरदन हज़ार ऊला

"It is better to die a thousand times than
to be devoid of the company of an intimate Friend."

— *Taarikh-e-Tabri*

Huzur asked for this description to be read three or four times. Then said, "Read again, Kirpal Singh!" After listening, he said, "Read again, Kirpal Singh." Maharaj Kirpal Singh Ji used to say that perhaps Huzur desired to tell me that O unfortunate being! You too will have to witness such a scene. 'Gurmat Sidhant' is replete with these types of glimpses, upon which the imprint of the author's own life is unmistakable.

THE RELIGION OF THE COMING TIMES

It is written on a page of 'Gurmat Sidhant' as to what the religion of the coming times would be. The religion that would become prevalent in the New Age has been discussed. When Maharaj Kirpal Singh Ji was reciting this page to Huzur, some people raised an objection. They said, "Huzur, he is prophesying." Huzur said, "He is saying the right thing. Only this religion will remain. No other religion will survive."

DISPUTE REGARDING THE AUTHOR'S NAME

Huzur had agreed, in all humility, to give his name on the first printed page and insisted that the word, 'servant' (Das) should necessarily be appended to

his name. When Sardar Bhagat Singh Ji and others came to the Dera, they told Huzur, “The book should not carry your name. It should only carry the name of the person who has written it.” Huzur was a great stickler for tradition. Later, he called Sardar Bhagat Singh and some other people and also called Maharaj Kirpal Singh Ji. Huzur said, “Kirpal Singh! This book has been written by you, hence it should carry your name.” Maharaj Kirpal Singh Ji requested saying, “Undoubtedly, it is my pen that is guilty of penning it, but it was the flow that was sent by Your Holiness, without whose support this text would never have been written. Hence may Huzur release this book in his own name. If not in his name, he may release it under someone else’s name.” Saying this, he placed the manuscript at Huzur’s feet.

Sardar Bhagat Singh said, “Huzur, your personality is devoid of any kind of turmoil and parochialism. This book will be greatly opposed.” Sardar Bhagat Singh sent a message to Maharaj Kirpal Singh Ji through Sardar Gopal Singh Lattha saying, “You are a true Gurmukh, do not insist and have the book published in your name.” Maharaj Kirpal Singh Ji said, “Only Huzur can decide on this. We shall act according to his dictates.” Sardar Gopal Singh asked Kirpal Singh Ji to accompany him to Huzur. He said, “Fine, let us go, but I shall remain standing outside. You go inside and ask Huzur Maharaj. We shall do as he may decide.” Sardar Gopal Singh went inside, while Sardar Kirpal Singh Ji stayed out. Huzur was tying his turban at that time. When he was requested, Huzur said, “What harm is there if the book goes in my name?” Sardar Gopal Singh said, “Huzur’s holy personality will become a subject of debates and disputes.” Huzur said, “I shall tolerate it,” and in this manner, the book had the good fortune of being released in the name of Param Sant, Puran

Dhani (perfect Master) Shri Huzur Baba Sawan Singh Ji Maharaj.

'NO NEED TO SEND PREACHERS ANYMORE'

The first part of 'Gurmat Sidhant' was published in 1935. When this priceless book was presented before Huzur, he picked it up and placed on his head with great respect and uttered the words, "Now, there is no longer any need to send preachers (Pracharaks). Wherever this book will be read, the impact of satsang shall be felt." Upon orders of Huzur, even before the publication of the book, the manuscript was sent to Giani Heera Singh 'Dard', who was in jail at that time. He read the manuscript in the jail. Upon coming out of jail, he met Principal Jodh Singh and said to him, "You have written 'Gurmat Nirnaya' (The Decision of Gurmat), but you have not arrived at any conclusion on any subject. But 'Gurmat Sidhant' is such a text, which has furnished irrefutable judgements on every subject." This book was sent to various scholars and religious heads, but none could raise any objection.

THE ESSENCE OF RELIGION

Huzur Maharaj used to receive invitations for participation in various religious functions. Huzur often sent Sardar Kirpal Singh Ji to attend these. In this connection, there are two notable meetings in which light is thrown upon the true essence of religion. One of these functions was organized in Jhelum by Arya Samaj, wherein speakers from different religions were invited on the subject, "Why do I love my religion?" The speakers put in all their efforts to explain the significance of their traditions, rites and rituals, customs and ways of living etc. Maharaj Kirpal Singh Ji, in his speech said, "Religion, 'Dharma' or 'Panth'

refers to the way or the path. According to the religion of Islam, for instance, it is 'Sarratul-mustakeem', the straight pathway treading through which, human beings could journey and reach their own true country, in the lap of God Almighty. This is the destination or the ideal of each religion and sect. Religion comprises of two aspects. The first one concerns with the outer rites and rituals and religious traditions. This is preparation of the ground. Recitations, austerities, chastity, pilgrimages, fasting, lighting the holy fire, charity etc. — all such acts come under this aspect. They are all good deeds, which beget good fruit (karma). But Lord Krishna has implied*, "Good actions or bad actions — both are chains alike for binding the being, may these be chains of iron or chains of gold." Their only aim is that man should become noble, chaste, ethical and helpful to others so that his worldly journey may be accomplished happily and enables fulfilment of the ideal, which is the ultimate goal of human life i.e. self-knowledge and God-realization. This is the basic teaching of all religions." Maharaj Kirpal Singh Ji gave a detailed exposition on this subject. A booklet was later published comprising the speeches given on the occasion.

Another discussion-cum-debate was held at the S.P.S.K. Hall in Lahore and the subject was: "Why is religion or sect necessary?" Speakers from different

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* Says Kabir:

पाप पुण्य हैं दोऊ बेरी। एक लोहे एक कंचन केरी।।
बेरी पाय एक दुख होई। कंचन ते सुख अधिक न सोई।।

"Sin and virtue are both bonds-
one of iron and the other of gold.
While the former leads to sorrow,
the latter does not lead to much happiness either."

— Ugra Geeta, Kabir Sagar, Ch. 16

sects and societies participated in the discussion. The Sikhs spoke of the importance of five ‘K’s, Hindus clarified the value of tuft (Choti) and the scared thread (Janeu), while Muslims that of ‘Sunnat’ and similarly, brothers of others sects and religions. Thereafter, the organizer of the meeting, who was an atheist, rose and said, “Take the instance of a wedding ceremony. The only purpose is it to place oneself before one’s deity and to join the boy and girl in holy matrimony with holy hands — be they those of a Sikh Bhai (reciter or preacher), Mulla, Pandit, Priest or anyone else, in presence of a 100 or 200 people, indicating that their relationship is deemed proper so that illicit lawlessness and corruption do not develop in the society. What difference does it make whether this rite is carried out in front of the holy fire, recitation of the ‘Ayats’ (verses) of Qur’an or by circumambulating Guru Granth Sahib?” Presenting a few more examples, he swept away the views of all others and concluded that there is no need for any society, not for one, nor for the other.

Maharaj Kirpal Singh Ji, who was sitting in the front row, said, “Whatever you have said is correct, but in case 10 to 20 thousand people agree with your thoughts, it will be necessary to form a new society altogether! After forming the society, rules and regulations will also be required to be framed. Some new rules will be made, some traditions will be set. The disease you set out to eradicate will spread again. Why waste time in breaking-up the societies and forming new ones? Why not achieve the ideal, which is the unified and common ideal of all societies, in order to achieve which, people have been subscribing to one society or the other?” The atheist rose and said, “What you have said is correct.”

LETTERS OF DEVOTION

While ‘Gurmat Sidhant’ has been written with invisible hands, the correspondence contains the reminiscences of personal experiences. The correspondence between the Huzur and his dear True Disciple (Gurmukh) provides a glimpse of the highest order of living, the example of which the Sants portray through their own lives. These letters provide us the highest examples of love and give us a spiritual boost. They provide glimpses of those situations, which can only be experienced but not described. From the treasury of this life-giving correspondence of love, some of the letters are being presented here, which throw light upon the relations between the Master and the Gurmukh.

Once, Huzur was in Dalhousie for three months. Later, he happened to stay there for another two-three months about which letters were sent, informing all concerned persons. When the news reached Maharaj Kirpal Singh Ji, he wrote a letter expressing the anguish of his heart. He writes, “Huzur, I somehow managed to reconcile during your absence for three months. The time past is of course now past, but now you have made another programme for staying there. It may be spring (Basant) for others, but it is as though it is death (bas ant) for us.”

Huzur read the letter. He called Deputy Harnarain and said to him, “I am leaving,” upon which, he beseeched, “Huzur, just recently you had made programme to stay here and letters have been despatched accordingly to all the people.” Huzur said, “I cannot remain here any longer. Just read this letter, how can I stay?” Then Harnarain Ji immediately wrote this letter to Kirpal Singh Ji Maharaj:

My dear and respected Sardar Sahib,

Radhaswami,

Your magical letter has created a magical effect. Huzur was greatly impressed with your love and his eyes welled up with tears. Huzur will depart on 11th September, and after a night's stay at Amritsar, shall reach Dera Beas on 12th September.

This is for information.

Your servant,

Harnarain

Dalhousie.
9th September, 1942.

In love, the laws and regulations, codes and patterns of civilized behaviour are often set aside. But the love of Sants is a thing apart. In a letter, Maharaj Kirpal Singh Ji wrote, "Huzur, do bestow love upon me, but let that love be respectful love." Satguru Dayal read that letter again and again and after reading, put it on his chest and said, "I also only need respectful love."

THE HIGHEST IDEAL OF LIFE

The letters which Huzur wrote to his True Disciple (Gurmukh) from time to time, present the ideal of the life of the Sants. Maharaj Kirpal Singh Ji has often spoken about one of the Huzur's letters in his discourses. It was written by Huzur to him in June, 1939. The background to this letter is that Maharaj Kirpal Singh Ji wrote a letter to Huzur, in which he expressed his desire to leave all worldly activity, while remaining totally absorbed in spiritual practices and only the remembrance of God. In response, Huzur wrote a letter, which remained his guiding light in life:

My dear Kirpal Singh Ji,

Received your loving letter and was pleased to read it. My dear, the domain of Sants is discomfort.

इश्क़ का मन्सब लिखा, जिस दम मेरी तक़दीर में
आह की नक़दी मिली, सेहरा मिला जागीर में

"The moment the subject of love was
written upon my fate,
I received moans for cash,
deserts for landed estate."

नथ ख़सम हत्थ, किरत धक्के दे,
जहाँ दाना तहाँ खाना, नानका सच ए।

"With the harness being in the hands of God,
the fate karmas push us around.
Wherever seeds we have sown, so shall we reap,
O Nanak!"

We people have come here to serve the Lord. Do your meditation practices and also the spiritual tasks, but performing service (Sewa) is essential. Just look at me; I remain at the service of the sangat (seekers) from early morning till evening. On some days I am able to meditate, and on some days not. But it is Huzur Baba Jaimal Singh Ji's order that the stature of service is no less than that of meditation. You may say that the world does not pay sufficient attention to devotion and love to the extent it ought to; however, we have not to seek any compensation for the service rendered to the satsang. All sorts of people come to the satsang. Some of them are loving seekers, prepared to sacrifice their body, mind and wealth, whereas others are only talkative, slanderers, fault-finders and leg-pullers. When such persons do not leave their bad habits, why should we leave our noble habits? I will only give this advice that you should dutifully discharge your government duty and also comply with your meditation practices. I am very much pleased with you. You are rendering body, mind and wealth service to the spiritual cause.

Signed,
Sawan Singh

11.6.1939

THE STUDY OF CHRISTIANITY

In Lahore, during government service, Maharaj Kirpal Singh Ji had the facility and opportunity to study various Christian scriptures. A Christian superintendent who was the librarian of the Church library worked under him. Maharaj Kirpal Singh Ji asked him to bring the very best of two books per week, which threw light on the Christian religion, which shall be returned after reading. He studied several books, which are rare today, as a result of which, he acquired a thorough and in-depth knowledge about the teachings of Jesus Christ and Christianity, which even the prominent Christian leaders may not have possessed about their own religion. It was the result of the in-depth study of Christianity that when he was on tour to the Western countries, promoting the pathway of 'Naam', he presented excerpts from the various Christian scriptures, whereupon the prominent scholarly priests, who heard his speeches, conceded that throughout life, we have been propagating Christianity, but it is for the first time we have come to know the real teachings of the Bible.

Once Maharaj Kirpal Singh asked his Christian superintendent to enquire from his bishop, who was considered as the most outstanding scholar of Christianity, as to why the bell, installed upon the dome of the Church is rung? When he enquired from the bishop, he replied saying that it is simply rung in order to collect the gathering. On hearing this, Kirpal Singh Ji realized how ignorant the heads and religious

leaders of the various societies were regarding the inner aspect of their religions. In the churches, an employee rings the bell at a fixed time, whereas in Hindu temples, the visitor rings the bells on his own. Every religion has the symbol of the bell which symbolizes the inner music. However, although we can read the religious scriptures but cannot understand their real import until some realized soul, who himself has experienced the subject matter described in the scriptures, explains them to us in detail.

THE DEMISE OF LALA RAJARAM

After reaching the lotus feet of Huzur, Maharaj Kirpal Singh Ji saw the death of his two children and two of his elder brothers and the departure of his loving devotee, Lala Rajaram Sarraf. He was not present at time of death of Lala Rajaram, but had informed him about the impending death eight days in advance through two poems, which are as under:

बंदे उसी रंग में रहना, जिस रंग राखे राखनहार
वह चाहे तो भीख मंगा दे, वह चाहे तो तख़्त बिठा दे
मुँह से कुछ नहीं कहना, उसी रंग में रहना, जिस रंग राखे राखनहार
सुख में उसको भूल न जाना, दुख आवे तो न घबराना
खुशी-खुशी दुख सहना, उसी रंग में रहना, जिस रंग राखे राखनहार
भगवन को तू मीत बना ले, स्वास-स्वास का गीत बना ले
यह है जीवन गहना, उसी रंग में रहना, जिस रंग राखे राखनहार

"O man! remain in that very state, in which the Lord has kept thee.
Should he so wish, he may make you a beggar or may seat you upon a throne.
Utter nothing with your mouth...
...Remain in that very state, in which the Lord has kept thee.
Do not forget Him during times of happiness. Should sorrows afflict you, do not panic.
Face sorrows with good cheer...
...Remain in that very state, in which the Lord has kept thee.
Make the Lord your friend. Make every breath a song.
This life is an ornament...
...Remain in that very state, in which the Lord has kept thee."

The final line of the second poem, which had a clear indication, read as under:

बंदे उम्र रही थोड़ी, भज हरि नाम भज हरि नाम

"O man! Little of life is now left.
Remember the Lord. Remember the Lord."

After reading these poems, Lala Rajaram said, "Babu Ji (as he lovingly called Kirpal Singh Ji), the poems clearly indicate that the days of my life are now over. It is fortunate to have such a friend, who could provide information about the impending death in due time." Lala Rajaram immediately sent telegraphic messages in the name of Huzur to different satsang Centres requesting that Huzur personally attend his final departure by coming to Rawalpindi. Huzur received Lala Rajaram's telegram in Palampur (Kangra, Himachal Pradesh) and immediately left for Rawalpindi by car. This relates to the year 1945. It was the summer season. On the way, storms and typhoons were raging. Huzur reached Rawalpindi at four in the evening. People said, "Huzur, you must have been greatly inconvenienced during this stormy journey." Huzur replied, "These were mere storms and typhoons. Had I to pass through burning embers, even then I would have come. I have an old relationship with him."

Lala Rajaram used to stay on the third floor of the house. Huzur reached there after climbing the stairs. After enquiring about his well-being, Huzur asked, "Have you finished all the tasks or something is left to do?" Lala Rajaram beseeched, "Some work relating to a Registry is pending, it will be completed shortly. I have settled all the accounts and cleared liabilities to everyone, which I could recall and even those which I could not recall." Huzur stayed there for quite some time. There was no one in the room other than Rajaram and Bibi Hardevi, his wife. Huzur visited

again at 9 pm. Rajaram prayed, “Huzur, you have had to climb so many stairs for the sake of this insignificant servant.” Huzur, loving said, “Do not consider me a stranger, Rajaram.” The will papers had been completed by then. While leaving, Huzur said to Bibi Hardevi that “if need be, inform me. I shall come over.”

PROTECTION OF THE PERFECT MASTER

At 4 am, Lala Rajaram experienced pain. He told Bibi Hardevi, “Please request Huzur, the True King to kindly come over.” When Bibi reached the Dera, Huzur was tying his turban. Huzur reached the residence of Lala Rajaram at 5 am and sat near the bed, caressed him lovingly on the back and said, “If you have any matter to talk about or any desire in your mind, speak about it.” Lala Rajaram said, “The ‘Shabd’ is vibrating very strongly and I am unable to stand it. The Light within is so strong that it is unbearable.” He further said, “How fortunate am I that when I close the eyes, Huzur is standing before me; when I open the eyes, Huzur is standing outside.” Huzur said, “Have you finished all the tasks or is there something pending?” He said, “I am ready. I have but one desire. Huzur has not had his breakfast. I wish that he takes a little milk from my hands and drink it in front of me.” Huzur drank the milk, leaving behind two sips in the glass. Of that, one sip was taken by Lala Rajaram and he handed the glass to Bibi Hardevi, saying, drink it. Huzur said smilingly, “Do not worry.” It was now 8’o clock.

Lala Rajaram was so joyously preparing for his death as though one prepares for his wedding. All the devotees (sangat) were asked not to leave without having food (Langar). This was announced by Huzur himself on behalf of Lala Rajaram. At eight in the morning, Huzur left for the bungalow of Mehta sahib

and ordered that he should be picked up at quarter to twelve. When Huzur was about to leave in his car, Lala Rajaram, with great difficulty, managed to reach up to the courtyard for his last darshan. Huzur asked to stop the car and gave his loving darshan. Lala Rajaram paid due reverence with folded hands and said, “May God bless all to meet a Master, such as the one I have met. May all have such a grace such as that is being showered upon me.” He said to Bibi Hardevi, “May you be blessed for bringing me to the feet of such a Guru.”(Lala Rajaram was a prominent Arya Samaj leader and remained its President till the end.)

At 11 am, he went to the toilet and upon returning, laid down in bed. After sometime, he asked Bibi Hardevi to do only repetition (Simran). Bibi said, “That is what I am doing.” He said, “Huzur has come, he says now not to talk.” At 11.30 am, he sat up with crossed legs and his fingers began turning numb (blue) and said, “I am leaving. Huzur is asking me to speak of anything now, if I wish to. Now send me away joyously. I am not leaving with any stranger but only going with Huzur.” Bibi Hardevi said to Dhanraj (a Barrister) to go by motorcycle and inform Huzur but he did not go. In the meantime, Lala Rajaram said, “Huzur is standing. Pay obeisance.” Bibi said, “Where?” He said, “He is standing in the front of me.” Bibi said, “I am feeling the charging.” It was two minutes to twelve. He then said, “Okay, I am leaving now. After my departure, do not tell to anyone for half an hour, just keep sitting while doing Simran.” Bibi Hardevi continued doing Simran, holding the hand of her husband. The face of the one dying was glowing and was difficult to behold with the eye. The face became crimson red, full of ecstatic bliss. He passed away peacefully. When Huzur reached, he expressed his displeasure to Dhanraj as to why he was not informed earlier.

The funeral was set to be held at 4 pm. All the city markets closed upon hearing the news, as he was a widely respected personality, who had no discrimination in his mind and donated liberally to all. The religious choir groups of all the societies gathered along with their placards, in the procession. The dead body was laid to rest in the Large satsang Hall, after being washed and bathed. At the time of death, Lala Rajaram was sitting upright with crossed legs in the manner of Yogis taking 'Samadhi'. Huzur placed both his hands on his head and said, "Each and every pore of mine is pleased with you."

Huzur insisted on going on foot in the procession. It was a journey of three to four miles. On Bibi Hardevi and sangat's insistence, Huzur went only up to Arya Samaj temple by foot. The President of Arya Samaj, who took over from Lala Rajaram, said while offering his respects, "Lala Rajaram was a diamond with us. When he left the Samaj, there were several misgivings in our mind but we noticed that he went to the refuge of such a Guru, in whose mind there was love for everyone, irrespective of who they were and a feeling of respect for all societies. The diamond of Arya Samaj reached the rightful place. He shone like the jewel studded in the ring."

After the cremation, there was huge pressure on Huzur for satsang but he did not agree and said, "I am going away after completing the work for which I had come. I have been visiting Rawalpindi on account of just one person. Now I shall not be coming here." (It was the last time when Huzur visited Rawalpindi. Thereafter, after the partition of the country, Pakistan was formed).

DEMISE OF ELDER BROTHERS

Maharaj Kirpal Singh Ji's elder brother, Sardar Jodh

Singh was his companion in search for the spiritual Truth. The second brother, Sardar Prem Singh was a prominent personality and an influential person in the local area. Sardar Jodh Singh had expired before Lala Rajaram. He had taken a word from Maharaj Kirpal Singh Ji that he would be close to him at the time of his death. When he fell ill, Maharaj Kirpal Singh Ji took leave from office and reached Rawalpindi to serve him. Sardar Jodh Singh was on medical leave of which four days were remaining, but Maharaj Kirpal Singh Ji's leave period was over. Jodh Singh Ji asked, "Should I apply for more leave?" Maharaj Kirpal Singh Ji said, "No that will not be necessary" (it was a clear indication that only three-four days were left of his life). Since Maharaj Kirpal Singh Ji had to join duty, he took leave of his elder brother and returned to Lahore. While departing, he told his elder brother that if you visit Lahore, you should travel only by car. You may start in the morning and reach there by the evening and not travel during the night.

It so happened that Sardar Jodh Singh had to travel during the night, and that too by train since petrol for the car could not be arranged and the day time had passed. Hence, he boarded the night train to Lahore. The train had just reached the Lalamusa station, when his condition deteriorated all of a sudden. The following words spontaneously came from his mouth, "Wah Kirpal! Neither this way, nor that way, you have abandoned me in the middle." On the other hand, Maharaj Kirpal Singh Ji was praying within to Satguru Dayal Huzur to grant mercy upon his brother since he had made a mistake and permit him to reach Lahore safely. Huzur accepted the prayer and the condition of Sardar Jodh Singh began to improve and he managed to reach Lahore. Maharaj Kirpal Singh Ji had reached the station to receive him. After being seated in the

car, Sardar Jodh Singh embraced his younger brother and said that now all his complaints had ended and immediately after uttering these words, he breathed his last in the car itself.

When Huzur received the news in the Dera, he proceeded to Lahore by car and reached the residence of Maharaj Kirpal Singh Ji at Raam Gali. Pointing towards the dead body, Maharaj Kirpal Singh Ji said, "The house is lying vacant. The in-dweller has departed from it." The news had been sent to the children of Sardar Jodh Singh. The wait for their arrival continued up to 9 pm at the cremation ground. Huzur kept sitting there. When the children arrived, Huzur asked Maharaj Kirpal Singh Ji to render the last rites of igniting the pyre and accordingly, the pyre was lit. After the cremation, Huzur returned to the Dera. It was past eleven at night; yet Huzur did not stop at Lahore.

Sardar Prem Singh was the eldest brother, who was in Rawalpindi during his last illness. Maharaj Kirpal Singh Ji proceeded from Lahore to Rawalpindi. The train was due to reach at five in the morning, but was delayed by several hours. On the other hand, Sardar Prem Singh was eagerly awaiting, with an eye at the door and repeatedly asked, "Has Pal not arrived as yet?" Around 1.30 pm, Maharaj Kirpal Singh Ji reached Rawalpindi station, where the children had come to receive him. He asked them if telegrams had been sent to the relatives. They replied in the negative. So he sent telegrams on the way and reached home. He sat near his brother and asked, "Is there any desire left in the mind?" He replied, "I am absolutely ready." At 3.30 pm, Maharaj Kirpal Singh Ji asked him to leave aside all worldly thoughts and be prepared for the eternal journey. After sometime, Sardar Prem Singh Ji breathed his last in a very peaceful state. At the time

of death, his face had such a strong spiritual radiation that people were spell-bound.

DEMISE OF CHILDREN

Maharaj Kirpal Singh Ji had also to face the demise of two small children. One expired at the age of three years in Peshawar, whereas the second at the age of eight years in Rawalpindi. Lala Rajaram Sarraf had met Maharaj Kirpal Singh Ji on this occasion and remained in his company throughout life.

The child that expired in Rawalpindi had the habit of putting his hand over whatever was cooked at home in order to it grab for himself. Maharaj Kirpal Singh Ji would say, “I know, but have it with patience.” The day he was to leave the physical body, Maharaj Kirpal Singh Ji took him to the market. He gave him whatever he desired to have, and thus the worldly transactions of give and take were exhausted. Upon returning home, that very night he breathed his last. The people were surprised to notice that the death of the child had no effect on Maharaj Kirpal Singh Ji whatsoever. This was what brought Lala Rajaram closer to him.

In Peshawar, when the three-year old child fell ill, Kirpal Singh Ji offered his wife to call the most prominent of doctors for treatment, so later she could not complain that there was any lapse in the treatment. The best of doctors were called for the treatment. One day while standing, Kirpal Singh Ji was talking to himself saying it is all falsehood, it is all useless to spend money on the treatment. The eldest brother, Sardar Prem Singh, who was standing behind him heard it and asked, “What you are saying?” He said, “Nothing at all.” In the evening, Maharaj Kirpal Singh Ji picked up the child in his hands. The child closed the eyes as if it was sleeping and left peacefully.

PENSION FROM SERVICE AND THE VOW TO SERVE GOD

After 36 years of government service, Maharaj Kirpal Singh Ji retired in February, 1947. During his service he had been a favourite amongst his seniors as well as his subordinates. The officers respected his opinion while the subordinates always consulted him before executing their jobs. The subordinates considered him to be their near and dear, a true well-wisher and an elder. After retirement, people generally try for an extension for a year or more, but Maharaj Kirpal Singh Ji had no interest in this regard whatsoever. Therefore, the Controller himself came up with a plan for the extension of his service. Maharaj Kirpal Singh Ji said, “Thank you very much! But I cannot accept this generous offer. I have done sufficient worldly work. Now my entire life is dedicated to God and for the service to His creation.” The Controller said, “But how will you manage living only on your pension?” He replied, “I shall mould myself according to the circumstances.” The Controller was quite impressed to hear this and said, “I know that you are a philosopher. May you serve the Lord with pleasure. My good wishes are with you.”

After retirement, when the documents for pension were being processed, the highest officer of the department, the accountant general happened to be also present. He called Maharaj Kirpal Singh Ji and made him sit alongside and while appreciating the service rendered by him said, “We had a wonderful man like you in our department.” During government service, Maharaj Kirpal Singh Ji also wrote two books on the department rules.

MATTERS RELATED TO THE MASTER AND THE TRUE DISCIPLE

This is the story that pertains to the affairs of the Father and the Son, of Master (Guru) and his True Disciple

(Gurmukh), whose secret can be ascertained only by one to whom the vision is granted:

> "..no one knows the Father except the Son,
> and those to whom the Son chooses to reveal."
>
> — *Holy Bible (Matt.11:27)*

The God-power, which descends from the heaven above to the earth below, to pick up the fallen ones, in order to liberate the souls from the chains of body and enable them to reach in the lap of the Father, manifests in the human body and keeps repeating its own story in the form of the Father and the Son. There can be no interference of human efforts in it. This selection is carried out by the Supreme Lord. The proofs of the same are to be had in each facet of their lives. Therefore, when Maharaj Kirpal Singh Ji came to the lotus feet of Huzur Baba Sawan Singh Ji Maharaj, indications in this regard are to be found at various places.

As per commandments of the Master, when Maharaj Kirpal Singh Ji was meditating for 10 to 12 hours a day, making rapid progress in the inner divine regions, he had the darshan of Baba Jaimal Singh Ji Maharaj within. While patting Kirpal Singh Ji, Baba Ji said, "We shall make you a Sant." This relates to his early days.

GIFT OF THE OVERCOAT AND MAT

The incident relates to the duration of the lifetime of Huzur, when he asked Maharaj Kirpal Singh Ji to initiate over 200 seekers, men and women in Dera Beas. One day, Huzur summoned him. Huzur asked Bibi Ralli to bring the Kashmiri overcoat (Choga) from downstairs. At first, Huzur donned the overcoat himself and after taking it off, gifted it to Maharaj Kirpal Singh Ji after casting a merciful glance. Again, another day,

Maharaj Kirpal Singh Ji was called and was gifted a priceless mat, which had beautiful tassels around it. At first, Huzur placed the mat upon his own head, cast a graceful glance and handed it over to Maharaj Kirpal Singh Ji. These gifts of Huzur Maharaj were truly spiritual gifts.

A GLIMPSE OF THE FUTURE

Maharaj Kirpal Singh Ji had seen the glimpse long ago of the process of initiation in the western countries started by him, thanks to which, the teachings of Huzur Baba Sawan Singh Ji Maharaj and the fragrance of his mercy and grace spread all over the world and continues to grow. One day, while sitting in meditation, he saw within the scene of a big stadium. The wealthy, ministers and high government officials from different countries of the world were seated in a semi-circular pattern. Huzur Baba Sawan Singh Ji Maharaj was sitting on a chair and Kirpal Singh Ji was giving the speech standing in front of the loudspeaker. This incident occurred during the lifetime of Huzur. When this scene was narrated before Huzur, he said, “It will happen just like that, Kirpal Singh!”

‘I WILL GIVE HIM MY PLACE’

In this context, there is a significant incident in the life of Maharaj Kirpal Singh Ji. After retirement from the post of Deputy Assistant Controller of Military Accounts in February, 1947, he visited Dehradun to look for a plot of land for constructing a house in some secluded area, which could be an ideal location for doing meditation and conducting spiritual activities, which were to be his mission in life. Baba Bachittar Singh, P.C.S. accompanied him, and upon his return, Huzur asked him as to where he had been. Bachittar

Singh said that they had gone on a visit to Dehradun to find plot of land for the house. Huzur said, "There is no need to construct the house. I will give him my own house to live in. His children shall be meeting him here, as my children visit here to see me." It was a clear indication from Huzur that he had chosen Sardar Kirpal Singh Ji to continue the work of spirituality after him.

A DELUGE OF PRASAD

In this context, an unparalleled scene of Dera Beas appears before the eyes. Huzur Maharaj arrived at the terrace of Sardar Jodh Singh's bungalow. Several big baskets of good quality red blood maltas (a citrous fruit similar to the orange) were lying there. Maharaj Kirpal Singh Ji, his elder brother Sardar Jodh Singh Ji, Lala Rajaram Sarraf of Rawalpindi and several other prominent persons were present on the occasion. It was evening time and Maharaj Kirpal Singh Ji had just reached the Dera. Sardar Jodh Singh Ji bowed with respect and Huzur placed his hand over his head. Thereafter, Maharaj Kirpal Singh Ji bowed with respect. Huzur placed both the hands on his head. Huzur started to distribute the 'Prasad'. When it was his turn to receive Prasad, Maharaj Kirpal Singh Ji stood extending the hem of his shirt (Jholi). An eye to eye connection between Huzur and Maharaj Kirpal Singh Ji was made and both became so much absorbed in each other to the extent that they were unaware about the body's presence. With both the hands, Huzur was continuously pouring the maltas in the 'Jholi' of Maharaj Kirpal Singh Ji. The maltas were overflowing and Huzur would continue to pour more and even more. This continued for quite a while. It was a glimpse of limitless gracious mercy, which the Father

and the Son squandered liberally with open arms and the same is enriching the entire world with the Divine Light even now.

HUZUR'S FRAGRANCE

The spiritual benefit, which Maharaj Kirpal Singh Ji acquired while sitting at the lotus feet of Baba Sawan Singh Ji Maharaj, and the portion of which is being received by the entire world through his own hands was mentioned by him during satsangs in these words, "It is just a simple matter that I was fortunate enough to sit at the lotus feet of Huzur; it was his special grace. While sitting at the lotus feet of Huzur, I had the benefit of gaining spiritual knowledge and Huzur gave the gift of a little understanding. He would invite me to sit alongside him, issuing instructions as if directing a child asking me to give discourse (satsang). Then, he said, 'In future too, you have to do this work.' So, it is all Huzur's grace that people are receiving the benefits of spirituality. I am a human being just like you. It was just that I was fortunate enough to sit at the lotus feet of Huzur. There was this clay. It fell into the bathtub. Someone smelled it and found it fragrant. He asked the clay, you are very fragrant, who are you? What are you? Are you musk? How it is that you are smelling so sweet? It replied that it was the same humble clay, but for a while, it had the good fortune of being in the company of some fragrant flowers. As a consequence, the fragrance filled me. O brothers, likewise, while sitting at the lotus feet of Huzur, as we are sitting now, we learnt the lessons which Huzur taught us. Whatever I could gather, I am presenting before the people. The fragrance is not mine, but that of Huzur. If someone is benefiting from it, may he be a new seeker or an older one, it is all due to Huzur's grace."

GREAT LESSONS FROM THE LIFE OF HUZUR

(i) Chastity

We find the magnificent virtue of chastity (Brahmcharya) in the life of Huzur Baba Sawan Singh Maharaj. As per the tradition prevailing in those times, Huzur was married at the age of 12 years. In those days, it was the custom to send the girl to the in-laws' (Muklawa) after six-eight years of marriage and thus the girl used to stay with her parents for years. Hence, the formal Muklawa for the first marriage could not completed for 9 years. It was 20 days prior to the day when his wife was scheduled to leave her parents' home finally, that she suddenly expired. He was 21 years of age at the time. It took another three to four years for the second marriage to be solemnized. In this manner, until the second marriage was consummated, 25 years of chaste life had been completed. During 30 years of government service, Huzur's wife stayed with him for just three months. A little after reaching the lotus feet of Baba Jaimal Singh Ji, Huzur had set aside the attachments of family life. When Sants take care of the task of the upliftment of souls, they leave worldly attachments behind. When Baba Ji decided to entrust the task of liberating the souls to Huzur, he had commanded his wife not to look upon him with the sentiment of husband, but as the very form of God Almighty. With Baba Ji's grace, she followed the orders completely. It was result of the chaste life that even at the age of 80-90 years, Huzur could work for eighteen hours continuously without any sign of fatigue. Indeed, it was difficult to keep up with his pace. In a gathering of thousands, he would roar like a lion. In this regard, he often gave reference from the life of a particular person who said, "I have five children," while during his entire family life, he had physical relations only five times.

(ii) Family Life

Huzur presented a grand ideal of family life through his own life. He presented such an ideal example, on account of which, family life is considered to be best of all the 'Ashrams' (schools of living). He maintained a fully chaste life until 25 years and thereafter, for 50 years he was a master of the wealth of the Divine Light. While living in the world, he fulfilled all the worldly responsibilities, yet remained free from all bondage. From a very early age, he was inclined towards renunciation, but being the only child of parents, he did not renounce the world in order to serve them. Even so, he lived a life of a renunciate even while living in the world. He had three children, one of whom died in the prime of youth. Huzur said, "After the death of my son, I searched my heart to see if there was any grief on account of his death. I found that there was no grief, even equivalent to a tiny white spot on a grain of 'Masha' (a grain of black gram, earlier used as a weight) due to his demise." He had the grace both of a king as well as of a fakir (hermit). He was the King of Kings as well as a fakir of fakirs. He would say, "If you wish to see me as a family man, visit me in Sirsa; in case you wish to see me as a fakir, come to the Dera."

Once Maharaj Kirpal Singh Ji had the chance to stay with Huzur at Sirsa for a few days. Huzur ordered his sons to provide the best of hospitality to him. Maharaj Kirpal Singh Ji said that they fed him so much and displayed such hospitality that he was overwhelmed and returned earlier than planned. In the evening, the local people would assemble at Huzur's porch, seeking for one thing or the other from him. Huzur would say, "Yes brother, take this and take that too." He liberally provided whatsoever anyone demanded and fulfilled the demands of one and all open-

heartedly. In Sikandarpur, many people visited Huzur for his darshan. All were welcomed with full respect and regards and warm hospitality was extended to them.

(iii) Quest For Knowledge

Huzur had great interest in acquiring knowledge throughout his life. He studied the scriptures of various religions and sects. His personal library was abounding with priceless books of all religions. Each book contains Huzur's personal comments and remarks in his handwriting. He collected such rare books, which had not even been printed. Among them were books that had been kept secret by some of the social groups. Huzur procured the manuscripts of such books, got copies made and collected them in his library. These unprinted books pertained to the texts of Mahatma Charandas, rare volumes of Pranami sect, volumes of excerpts from Farsi literature and others. Efforts were made to procure a book entitled, 'Fatuhaate-Makki', all over India, Arab, Iran etc., but it could not be found. Maharaj Kirpal Singh Ji managed to get hold of the said book from Egypt and presented it in Huzur's service. Huzur studied the musical verses (Kalaams) of Muslim fakirs, Maulana Rumi, Khwaja Hafiz, Shams Tabrezi, Mujaddad Alfsaani and others, thoroughly grasped the teachings of Qur'an Sharif and gathered knowledge of the Vedas and the Shastras from Vedantic seers. He studied books on Buddhism borrowed from a Buddhist monk, and also studied those on Jainism. He also studied the Bible and gathered the necessary knowledge about its teachings through discussions with various priests.

Truth is only One but all the religious scriptures, which contain a description of Truth, are but sealed books for us. Hence, while we can read them, we

cannot know their true import unless some God-realized soul, who has himself experienced the Truth, explains them to us in detail. Huzur Maharaj presented the teachings of the religious scriptures in common modes of thought. Huzur's spiritual successor, Maharaj Kirpal Singh Ji also had great interest in the study of the religious scriptures to which the company of Huzur provided further boost. Maharaj Kirpal Singh Ji studied the writing and verses of various saints and mystics and the writings (Kalaams) of the Sufis, besides examining in-depth the western thought, i.e., the writings of the Western seers. Besides these, he read over 300 biographies of great personalities. He also read all the books of the 'Shanti Jeevan Library' in Multan, which were based on the western thought. Huzur had entrusted the work of the maintenance of his library to Maharaj Kirpal Singh Ji. Huzur told him, "Kirpal Singh, I am setting up this library. You must run it systematically." The gist of all this study and research work came out in the shape of 'Gurmat Sidhant', which was written by Maharaj Kirpal Singh Ji, granted approval by Huzur after personal hearing and further, upon the request of his True Disciple, condescended to grant the honour for its publication under his holy name.

(iv) Humility and Sweet-tongued Speech

The Gurbani says :

मिठतु नीवीं नानका गुण चंगियाईयां ततु।।

"Sweetness and humility, O Nanak,
are the essence of virtue and goodness."

— *Aadi Granth (Aasa M.1, p.470)*

Humility and sweet-tongued speech are the essence of all the virtues. Huzur was a living example of the ideals expressed in the above verse. He always called

himself a servant or a sinner. He often used such words out of humility about himself that the listener would be forced to plug his ears. Although his living was simple, his demeanour was royal.[13]

The incident relates to the period when Huzur was ill and Maharaj Kirpal Singh Ji was at his service. Huzur said, "Kirpal Singh! Read out the prayer of Swami Ji Maharaj":

गुरू मैं गुनहगार अति भारी।।

"O Master, I am a very sinful person."

— *Saar Bachan (Bachan 29, Shabd 3)*

Kirpal Singh Ji started reading the said prayer. In every verse of this prayer, the disciple expresses his unworthiness and incapability and seeks forgiveness before the Master. Maharaj Kirpal Singh Ji would keep reciting the prayer and tears would continuously keep flowing down from the eyes of Huzur, the True King. The Great being, with whose darshan alone, entire dross would be swept away from the heart, with whose single glance, the soul would traverse the divine inner regions, leaving the physical plane, was now standing in the durbar of the Master as a sinner. What an elevated ideal of humility he presented before us!

(v) Keeping a Busy Schedule

Huzur would often say, "Never allow the mind to remain idle." Huzur's entire life was a life of busy schedules. He considered work to be worship. Right from the morning until the evening, he was always seen being busy in some work or the other — may it be that of satsang or

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13. Once, Huzur was seated in an easy posture. Whichever posture that he sat in, his grandeur was exceptional. Whether with folded legs or with clenched fists upon his knees, as though every thing was in his hands, under his control. Maharaj Kirpal Singh Ji said, "Huzur, every posture of yours is royal."

discussions on spirituality, study or meditation. In the afternoon when people thought that he might be taking rest, he would be studying the works of the Great beings. During the service of the sangat, he would lose appetite for food and water. He did not care at all for his own comfort. Which is why, in one of his letters to his successor, he wrote, “My dear Kirpal Singh, the property of Sants is discomfort.” Once, during the peak summer season of June-July, Huzur was at Dera Beas. A request was made before him for shifting to Dalhousie, where he had his own bungalow. Since it was getting very hot, why not move there? Huzur said, “Kirpal Singh, people think I go there to have some cool breeze. I go there only with the purpose that many well-off people from all over India come visiting. Some of them are seekers of Truth as well, so that they may also be benefited.” Jesus Christ was also asked this question, as to why do you wander from one place to another? He replied that I have many lost sheep. I wander around in search of them.

Huzur loved the sangat (devotees of Truth) more than his own life. Huzur said, “sangat is my first love, my own children come later.” Whenever he travelled outside the Dera on tours, he would first concern himself with the care of his devotees. In the beginning, when Huzur retired from the service and came to reside permanently at Dera Beas, a large number of people from outside came for darshan and satsang. Along the way, there was a big drain which had to be crossed. When it was dark, especially during the rainy season, the visitors had to face great inconvenience while crossing this drain. Huzur asked the people of Dera and villagers in the surrounding area to cover a part of the drain, so that the visitors may cross it without any difficulty. The people said, “Yes, we shall do

it." But later on, they turned reluctant. Huzur reminded them two or three times but no one took the trouble to make the bridge. At last, during the last watch of the night at around three in the morning, when the people were in sound sleep, Huzur picked up shovel and spade on his shoulder, taking a bucket in his hand walked out alone for the task. One farmer recognised Huzur on account of his intoxicated gait and apprised a few of his companions. The news soon spread like wildfire in the entire area. People rushed there with spades, baskets etc. Huzur had only put in a few basketsful, when the crowd took over the task. About 200-300 people got involved in this labour of love of covering the drain and quickly prepared a way for the sangat to pass.

(vi) The Spirit of Equality

The Great beings are large hearted. Their very glance is God's glance. They love all. They do not go by the outer appearances — whether one is Hindu, Muslim, Sikh or Christian. In their perspective, all human beings are but one. All are embodied souls. The soul is an essence of the Over-soul. God is an ocean of super-consciousness, and the soul a drop of the endless divine ocean. Huzur Maharaj used to say that God has made human beings. But he has not sent them stamped with markings as to who they are. Huzur said, "If God is Hindu, then I am a Hindu, if he is a Muslim, then I am a Muslim. The castes and societies are our own creations. The caste of the soul is the same as the caste of God."

The saints and seers, particularly Huzur, did not pay any attention to the outer traditions and customs. Huzur used to say, "Whichever religion you belong to, remain in the same. Remain in your own societies and follow your customs and traditions. Reach out to Truth, which is the ideal of all religions. The rites

and rituals and outer practices are all meant for the preparation of ground, so avail benefits from them. Live a true, chaste and moral life and alongside, connect your soul with God, which is the combined ideal of all the beliefs, for which you have joined one religion or the other. You can do this task by remaining in any faith." He said, "The wealth of 'Naam' is there within everyone. Should any Hindu draw it out, it is his, if any Muslim digs it out it is his, if any Christian finds it out it is his. Spirituality is not the monopoly of any particular sect or religion. I love all faiths. I love all religions and Muslims too are dear to me. You may belong to any society, I love you all." This is the sign of a Satguru:

नानक सतिगुरु ऐसा जाणीऐ जो सभसै लए मिलाइ जीउ।।

"O Nanak, know Him as the True Guru,
who unites all with the Lord."

— Aadi Granth (Siri M.1, p.72)

Huzur would make all people sit together. People from all societies, religions and sects used to come to his feet. After reaching there, no one could feel any difference of being a Hindu or a Muslim. No one would even be aware of it as to who was sitting alongside. All seated there were dyed in the colour of unity.

Once some brothers from Arya Samaj sect visited Huzur and asked for removal of differences of caste and religion in the langar. Huzur said, "Brothers, there is no difference of any caste or religion in our satsang. A person belonging to any caste or religion may come and sit anywhere he likes. Persons belonging to all religions, castes and sects can come here. Langar is prepared at one place only but it is you who are carrying a mindset that this is a Rajput, this is a Jat or the other, due to which the narrow-minded nurse a bias and begin to hate others. This is why we arrange a separate place while serving langar, so that such persons also,

who have not been relieved from the social chains of caste and religion, may not be deprived from the gift of spiritual wealth. Now it is for you to remove this difference of high and low; we have no such difference from the very beginning." Then it was suggested to Huzur to form a new sect to which he replied, "Already there are so many wells, where is the need to dig more wells? The main need is for water."

The saints neither break up any societies nor create new ones. They treat all the societies, religions and sects as their own. They provide recognition to all the religions and castes. When Rao Shivdhyan Singh Ji of Pusava came to the lotus feet of Huzur, he brought with him the idol of 'Thakur' (deity), whom he used to worship as a daily routine. There is another example of this type during the times of Maharaj Kirpal Singh Ji. An elderly advocate of Rohtak, Madhok Sahib took 'Naam' initiation from Maharaj Kirpal Singh Ji. He used to practice 'Kumbhak' (a Yogic discipline of breathing in and holding) and was an adept at 'Yog Vidya' and also worshipped 'Thakurs' (idols). When Maharaj Kirpal Singh Ji visited his house, he noticed that dust had collected on the idols of the deities, and above them, a large sized photograph of Maharaj Kirpal Singh Ji had been placed. The Master asked, "What is this?" He replied, "He is the biggest Thakur (deity)." The advocate has since expired; he was a loving devotee. One day, he placed 10,000 rupees at the feet of the Master. The Master returned them. Then again, in his will, the advocate wrote the money in the Master's name but the Master refused to accept the same (this incident was narrated by Rao Sahib himself). Huzur had allotted a separate room to Rao Sahib for his deities (Thakurs). After hearing the satsang, when he understood the essence of spirituality and took 'Naam'

initiation, the Thakurs fell from grace. The girls play with the baby-dolls only until they are not married. After marriage, who plays with dolls? Rao Sahib went to Huzur to know as to what he should now do with the idols. Huzur said, "Your worship for deities has been successful since you have found a perfect Master and received the initiation. Now, with due respect and as per traditions and customs, immerse them in the water." Similarly, a Muslim satsangi expired in the Dera. All his family members were also satsangis. They made a request before Huzur that they would like to cremate the dead. Huzur firmly declined the request and said, "As per your religious customs and traditions, there is a rule to bury the dead. Do not act against the religious practice." Hence, Huzur himself arranged for the burial and participated in the final procession (Janaaza).

Once Huzur made a visit to Multan. Before Huzur's arrival, there had been a Hindu-Muslim riot. Upon reaching there, Huzur gave a discourse. Upon hearing the discourse, the people said, "Huzur, had you arrived earlier, this Hindu-Muslim riot would not have occurred." The riots are the consequence of wrong propaganda. The reason behind all these conflicts and riots is the dearth of God-realized souls. What is the result of this 'paid propaganda', or 'pet propaganda' ('Pet' stands for stomach)?[14]— that we are high and others are low! Kabir Sahib said:

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14. Earlier, 'Brahmacharya' (chastity) used to be maintained for the first 25 years of life, during which the study of Vedas-Shastras (religious scriputres) was undertaken. Thereafter, after acquiring knowledge of the scriptures, one entered family life ('Grihastha'). After having one or two children, one would take to the jungles ('Vaanaprasth'). In the jungles, one would be involved in spiritual practices for acquiring Truth. Then, after acquiring spiritual experience, one took up 'Sanyaas' and moved from place to place as recluses, propagating and preaching Truth to people.

सभी भुलानो पेट के धंधा।

"All have forgotten in their business for the stomach."

Having become members of any one society or religion, the real task to be carried out, i.e. self-knowledge and God-realization, which is the prime ideal of any society, is not being done. Instead, one ends up becoming tied up in shackles and bondages.

चाले थे हरि मिलन कउ बीचै अटकिओ चीतु।।

"One set out on a journey to meet the Lord,
but was waylaid by the mind."

— Aadi Granth (Salok Kabir, p.1369)

People had joined one society or sect or the other in order to realize God, but that very goal has been ignored. We have only remained involved in forming societies. To be in any society is beneficial and a good fortune, but on account of having remained shackled, we have forgotten the ultimate goal, for which we had entered in one society or sect or the other in the first place. Such a situation gives rise to cleverness and confusion. Guru Nanak Sahib has said:

जिसु जल निधि कारणि तुम जगि आए
सो अंमृत गुर पाही जीउ।।
छोडहु वेसु भेख चतुराई दुबिधा इहु फलु नाही जीउ।।

"The treasure of the Name, for which you have come
into the world, that Ambrosial Nectar is with the Guru.
Renounce costumes, disguises and clever tricks;
this fruit is not obtained by duplicity."

— Aadi Granth (Sorath M.1, p.598)

The Competent Masters come to join together the religions and societies and not to break them up. They approve of all the societies and sects.

तू बराए वसल करदन आमदी, ने बराए फ़सल करदन आमदी।

"They come to attach the beings with the Lord,
not to detach them."

— Masnavi Maulana Rumi (Daftar 2, p.173)

Whenever the Great beings come, they make them all sit together. Their chief mission is to awaken the souls and connect them with the divine. People do speak ill of them but they do not have any selfish agenda. They teach the Truth, which is prevailing since the beginning and help sustain the same. In this process, even if they end up losing their all, they do not worry. Whatever they receive from the Supreme Lord, they distribute and freely shower upon the people. At some places, they receive flower bouquets, whereas at others, they get stones. The propagation of Truth always faces resistance. Hence, Huzur Maharaj also had to face stiff resistance in the beginning as has already been described earlier. The Great beings do not pay attention to the opposition. In their perception, the entire human kind comprises a single family, the family belonging to the Lord:

बनी आदम आअज़ाए यक दीगर अन्द,
किह् दर आफ़्रीनश ज़ यक़ जौहर अन्द।

"The same single principle applies in
the lives of all Great beings.
Whether someone is 'Kafir' or a 'Momin',
atheist or theist, sinner or noble, they love all."

— Sheikh Saadi, Gulistan (p.42)

In this context, an incident from the life of Huzur is appropriate to relate. It was during the times when Huzur was working as S.D.O. at Murree Hills. Huzur was not at his bungalow, when an atheist, who was a patient of tuberculosis, came there in search of some place to stay as the doctors had recommended cooler climes for him. He visited several houses but no one would give him a place to stay. Since he was a T.B. patient

as well as an atheist, hence everyone refused. Finally, he reached the bungalow of Huzur. Sardar Gajja Singh was present there at the time and his reply was also the same that there was no place available. That person was returning disheartened when Huzur came back from his duty. Huzur saw from a distance that someone is returning from the bungalow and asked Gajja Singh as to who that person was? He replied that the man was a T.B. patient and no one had permitted him to stay since he was an atheist as well. Huzur asked, "What response did you give?" Gajja Singh said, "I have also refused since he is an atheist." Huzur said, "Look, Gajja Singh, does he not possess a soul?" Gajja Singh said, "Yes, he does." Huzur said, "Soul is part of Over-soul. If he does not know this, at least we do." Huzur called for the T.B. patient and granted him permission to stay at his place.

During the partition of India and the making of Pakistan, when the looting and massacre was at a peak on both sides, Huzur provided refuge to nearly 300 Muslims and arranged for their safe passage to Pakistan. While Huzur was visiting Amritsar, Muslim refugees under the security of Pakistani Military were going from India to Pakistan. Major Shiv Singh was accompanying Huzur and he tried his best to stop him but Huzur ordered the car to enter into the Pakistan Military lines and told the Pakistani Commander, "I have 300 Muslim brothers with me, arrange safe passage for them to go back to their country. Make sure that our Muslim brothers do not face any kind of inconvenience."

INFLUENCE OF HUZUR'S GLORIOUS PERSONALITY

Who can possibly describe the beauty and the divine aura of the personality of the Sants? Scriptures are

replete with their teachings but we cannot know their true import unless, some realized soul, who himself has experienced the ultimate, reveals it to us openly. In the personality of the Sants, in their outer colour, form, shape, in their every gesture is the reflection of the infinite, unreachable, indescribable God-power which is Creator of all planes and regions of the cosmos and sustains them. God is love, Sants are embodiments of love. Language and written words have not been given the power to describe the state of divine love. Huzur had an appearance of unsurpassing beauty that spontaneously reminded one of God. Whosoever saw Huzur for the first time would exclaim, "What matchless glory! On account of his high spiritual stature, he could attract the indwelling spirit of those attending satsang. There used to be a pin-drop silence in the gathering of thousands. He had such spiritual charisma that attracted the hearts towards him. His ecstatic eyes were suffused with divine nectar, his face was aglow with divine light, perennially abloom like a rose, the sublime forehead upon which appeared three glowing divine lights. On the forehead, a glowing red mark, bright roaring lion-like eyes, the crease upon the forehead, the black mole upon the right cheek, the very sight of which would render the heart to call out uncontrollably:

बख़ाले-हिन्दुवश बख़्शम समरकंदो-बुखारा रा।

"Upon the mole upon thy cheek, would I sacrifice
the kingdoms of Samarkand and Bukhara."

— *Deewan-e-Hafiz (p.30)*

His flowing white divine beard, white turban, white attire and the rays of divine love, of spirituality emanating from them after being distilled, which illuminated the entire atmosphere with its spiritual radiance would cleanse the worldly dross and negativity

away — loving lyrical glances that would enter the heart like mother's love, that graceful walk with a stick in the hand, his loving intoxicated gait like that of the 'Chakor' bird — those who have seen them, they alone know! Goswami Tulsi Das Ji says:

स्याम गौर किमि कहौं बखानी। गिरा अनयन नयन बिनु वानी।।

"The eyes which have seen you,
do not possess the tongue to describe,
and the tongue that describes does not possess the eyes."

— Ramacharitmanas (Baalkaand Doha 229, Chaupai 1)

This is a matter of seeing and there is a difference between one's seeing and the other's seeing. To some he would appear as a human being, to others a god (Devta) and to some others, Absolute God. Some would see rays of Divine Light twinkling around his radiant visage. Each one experienced the glimpses of his divine beauty, of the God-Power, which was present in the physical body, in accordance with one's own receptivity and upon which people would sacrifice like a moth to a flame.

जहां हुस्न नहीं, इश्क़ भी पैदा नहीं होता
बुलबुल गुले-दीवार पर शैदा नहीं होती

"Where there is no sublime beauty,
true love can never blossom.
Has anyone ever seen a nightingale
chirping at flowers painted on walls?"

He was 'Naam' personified.

नाम मिलै मनु तृपतीऐ

"Receiving Naam, the mind is satisfied."

— Aadi Granth (Siri M.3, p.40)

One would even lose hunger and thirst upon beholding him. When the child stands before the mother, a cool current of love flows through his body

and mind. During the times of Huzur, whenever there was an opportunity of visiting him, a sense of ecstatic coolness could be experienced.

तनु मनु होइ निहालु जा गुरु देखा सामुणे।

"My body and soul are in ecstasy;
I see my Guru before me."

– *Aadi Granth (Suhi M.4, p.758)*

Guru Ram Das Ji says, "When I see the Beloved, the Satguru, I experience physical and spiritual bliss." It is such an exhilarating experience that only who has passed through such a condition can truly know!

घायल की गति घायल जाने, और न जाने कोय।

"He alone, who has himself been wounded, can know
the experience of being wounded, and none other."

He, who has had the good fortune to sit at the lotus feet of such a Great being, only can know this state. One could feel the coolness flowing while sitting at the lotus feet of Huzur. If one could have the glimpse of just a corner of Huzur's turban, one could feel the wave of coolness running through the entire body from head to toe. When someone visited him, he would call out, "So you have finally come, how are you?" They were beside themselves with delight. Why would the cool waves not be felt while visiting such Great being, in whom the wave of divine intoxication flowed all the time? Several people would remain transfixed while having direct eye to eye connection with Huzur. They would get fully absorbed in him and their entire body would be numb. The extent to which Huzur gave his own introduction, revealed himself, only to that extent could the seekers get to know him. But who could possibly see him in his true form?

शुनीदा अम् किह् जमाले तो दीदा अंद बसे।
वले आंचुनां किह् तोई आंचुनां नदीद कसे।

"O Satguru, thousands of people
have seen your magnificent outer form,
but no one sees your true glorious resplendent form."

Who can see that divine form? The one whom he blessed with the inner eye to see. There is an incident from the life of Jesus Christ when he called his 12 apostles and asked them, "Tell me, who am I?" Some one replied that you are son of Joseph, another said that you belong to Nazereth. The others also said different things. When Peter was asked the same, he replied, "You are the Messiah, living son of God." On hearing this, the Messiah said, "The statement you have made is not the product of any human faculty, but that my Father reveals to you." How many people were there like Simon, who saw Jesus as the son of God, God-personified? Only he saw, unto whom he revealed himself and only he alone can know and can describe to the extent that it is possible to describe. Thus, the story of the Sants has been known only through the Sants, in their own words because it is a subject beyond the body and mind. A True Disciple (Gurmukh), within whom the Master speaks, one who has become the 'mouthpiece' of the Guru, he alone can describe this.

The Gurmukh does not speak at the level of mind and intellect. He speaks as he is ordained by the Lord. "Out of abundance of the heart a man speaks", i.e., the words which come out of his mouth express his inner state, coloured in those very divine colours. The Great being, in whose remembrance there is coolness and bliss, there ought to be coolness and upliftment in his very description. The words, may they be formed in any manner, are but lifeless like the plate of a lifeless battery. When the battery is charged, current flows through it. Likewise, the words, which emanate from

its limitless life-source, provide the very same life-giving upliftment. Indeed, spirituality begins and ends with the personality of the Sants.

"Word was made flesh and dwelt amongst us."

— Holy Bible (John 1:14)

Call it 'Word', 'Naam', or 'God-into-Expression Power', became embodied and began to dwell along with us human beings. Dwelling along with the fellow species is the principle quality of nature. A human-being alone can be the teacher of humans. We perceive a Sant only at the level of a human being. Thereafter, as gradually with their grace our perception keeps getting enhanced, we too are enabled to comprehend their greatness. Eventually, a state dawns when they appear to us as walking and talking God. From where did this story begin? From their personality. And when we begin to see them as God in the human form, then the value of that human body increases manifold. This becomes evident from the utterances of the Great beings, who rose to that stature:

दीनो दुनिया दर कमंदे आं परी रुख़सारे मा।
हरदो आलम क़ीमते यक तारे मूए यारे मा।

"Both this and the subsequent world of the Master's devotee are under the Master's control. Both the worlds cannot even equal the worth of a single hair of his."

— Deewan-e-Goya (p.10)

When the disciple sees the grandeur of the Master both within and without, he gets dyed in the divine colour and becomes intoxicated. That magnetic divine power attracts him. He sees him in varied colours, in which the common worldly people do not see. Such Mahatmas have been coming into the world, but the world has seen them from their own perspective. Those whose inner eyes have opened, those who came to know

their true selves within, those who experienced a strong desire within their heart to meet God, those within whom there was a charging of anguish and sorrow of separation, when they experience peace within by his grace and mercy, then the words that emanate from their indwelling spirit on their own, cannot emanate from the hearts of common men.

Bhai Nand Lal 'Goya' was a great scholar in the times of tenth Guru of Sikhs, Guru Gobind Singh Ji Maharaj. When he got the wealth of experience from the Guru Sahib, his inner eye opened and he could see God walking and talking at a human pole of Light, he praised him saying that my Master is a divine angel with an attractive face, possessing the aura of inner spiritual beauty. Wherever beauty exists, attraction is not far behind. Where there is no beauty, devotion and love do not develop there. If flowers are painted on the wall, the nightingale (Bulbul) does not chirp there. It will only chirp where real flowers blossom. Similarly, wherever there is spiritual development at a human pole, it attracts the souls towards itself and devotion develops spontaneously. He says that this world and the subsequent, the earth and the heaven, both are tied to his waist. In the eyes of the world, he is a bearer of ethics, chastity, purity, honesty, non-violence and upholdment of Truth. He possesses love and compassion for all within. His entire life is devoted to selfless service. This is from the worldly angle, from a practical view of life. From the spiritual perspective, he is the beacon of Light through which the spiritual sun is dawning in order to enlighten the entire world. He is a picture of perfection from every angle. If one happens to meet such a person, it is but natural that the person experiences upliftment in the heart. He desires to sacrifice his all upon the Sant. He says that the one who

is mine, my Beloved, my heart desires to sacrifice this world and the next upon each hair of his. Further, he says:

मा नमे आरेम ताबे गमजए मिजगाने ऊ,
यक निगाहे जाँफ़िज़ायश बस बुवद दरकारे-मा।

"Spiritual rays are sprouting forth from his physical frame.
The blink of his bewitching eyes is difficult to bear.
A single glance of his is all I need
to realize the goal of human life."

— Deewan-e-Goya (Ghazal 2, p.10)

Maulana Rumi Sahib says that if a drunkard sees wine dancing in a cup, his soul begins to dance up and down several times. Likewise whenever I behold the Master, a great storm arises in my inner soul. In this very context, Hazrat Bahu Sahib says that if each and every pore of my body turns into an eye and with so many eyes I behold my Master, even then, *"मुर्शिद वेख नां रज्जा हू।"* I don't feel satisfied. Upon seeing the Master, a new array of colours comes to life. The reason? God dwells within the human body. He is the soul of our soul, the very foundation of our life. We cannot exist without Him. That God-power is present in all but it is revealed in only a few, whereas it is hidden in others. Says Kabir,

सब घट मेरा साइयाँ, सूनी सेज न कोय।
बलिहारी वा घट्ट की, जा घट परगट होय।।

"My Lord resides in all bodies,
no bed is lonely.
I am a sacrifice to that body,
in which He manifests."

— Kabir Sakhi Sangrah (Sewak aur Das ka Ang 27, p.20)

He says that the human pole, upon which he has revealed himself, is worthy to be sacrificed upon. If an electric bulb is merely connected to the socket, it is

nothing but a piece of glass. But when the switch is put on, light rays emanate from it attracting everyone towards itself. At that time, the attention of the onlooker does not go towards the glass rather it is turned towards the light which is shining within it. Whether the glass exists or not, one does not even know. It is in such a condition of the heart that God manifests. It is then called a Sant, it is called a Guru. Those who are fearful of society and customs, gingerly say:

बंदगाने खुदा, खुदा न बाशान्द,
लेकिन ज़े खुदा जुदा न बाशान्द।

"The servants of God are not God,
but they are not distinct from God either."

— *Khwaja Hafiz*

It is like not holding one's ear directly but instead in a round about way. He whose inner eye is opened, boldly asserts:

मन खुदारा आशक़ारा दीदा अम्,
दर सूरते इन्सां खुदारा दीदा अम्।

"I have seen God in human form, walking and talking.
It is His beauty that God appears in that human body and
comes to connect souls with Himself."

— *Bhai Nandlal 'Goya'*

Guru Arjan Dev Ji also says likewise:

हरि जीउ नामु परिओ रामदासु।

"'Ramdas' is indeed God's name."

— *Aadi Granth (Sorath M.5, p.612)*

Ramdas is not a mere person, but God speaking through him. Guru Nanak Dev Ji also said:

जैसी मै आवै ख़सम की बाणी तैसड़ा करी गिआनु वे लालो।।

"As the Word of the merciful Lord
comes to me, so do I express it, O Lalo."

— *Aadi Granth (Tilang M.1, p.722)*

One who has not experienced this state of super-consciousness, he is not a Sant indeed. A Sant is one who has become merged with the Lord. He sees that God-power is working in him and says:

मेरा कीआ कछू न होइ।। करि है रामु होइ है सो होइ।।

"I cannot do anything by my own actions.
Whatever the Lord does, that alone happens."

— Aadi Granth (Bhairav Namdev, p.1165)

Namdev Ji is saying as much. In this reference, Guru Nanak Sahib says:

ज्यो बोलावहि त्यों नानक दास बोलै।।

"The slave, Nanak speaks as He makes him speak."

— Guru Nanak, Janam Sakhi (Bhai Bala)

Bullehshah, who had already mastered the practice of concentration, visited his Master-to-be, Shah Inayat. There was a mango orchard. Bullehshah plucked some of its mangoes with concentration and put them into his pocket. In the meantime, Shah Inayat arrived there and said, "O brother, you are my thief." Bullehshah said, "Maharaj, I have not plucked anything." Shah Inayat said, "I am also seeing that you have not plucked; but the way it has been plucked, I know of that too." That is to say that Bullehshah wanted to deceive Inayat Shah the very first day. But when the inner eye opened, the same Bullehshah said of his Master:

मौला आदमी बण आया।।

"The Lord has come in the human form."

He is not a mere human being, God Himself has come in the human form. This is the state of the people whose inner eye is opened and can see from that level. We are presently looking from the level of mind and intellect.

तू सुलतान कहा हउ मीआ तेरी कवन वडाई।।

"You are the Emperor, and I call You a Chieftain.
How does this add to Your greatness?"

— Aadi Granth (Bilawal M.1, p.795)

Is it your praise or denunciation, is it respect or disrespect? We can but describe him at our own level only. In this context, there is an illustration. There was a Deputy Commissioner, who was on an inspection visit to a village. When he was returning, the village head went up to him and said, "Sir, we pray before the Lord that you may be promoted as a 'Patwari' (Keeper of land records)." For the villagers, Patwari was an important person. But they were not aware that many such Patwaris are subordinates of the Deputy Commissioner and stand waiting at his door! People, whose inner eye is not opened, call such Great beings wicked, ones that mislead others. During the times when Guru Nanak came into the world, scholars and Pandits said that he was a wayward and would lead people astray. He was not even permitted to enter the city. Thus, each has a level of perception. It has been said:

क़दरे लाले ऊ बजुज़ आशिक़ न दानद हेच कस,
क़ीमते-याकूत दानद चश्मे-गौहर बारे-मा।

"One who is a Master Jeweller,
alone can know the true worth of the ruby.
It is the lover's eye that is able to know the value of the jewel."

— Deewan-e-Goya (Ghazal 2, p.11)

A Saint cannot be perceived merely by means of dry philosophies. Try to look at him with a love-filled vision.

लैला रा बचश्मे-मजनूं बायद दीद।

"Should you wish to look at Laila,
you need to see her through Majnu's eyes."

O brother! If you wish to witness the glory of these Great beings, look through the eyes of the

devotees. He will be perceived in very different hues.

There is an incident of Dera Beas. In the satsang of Huzur Maharaj, wealthy persons used to sit in the front rows whereas Maharaj Kirpal Singh Ji used to sit in the rearmost row. Once a wealthy person, who had come for some personal work, got to sit near Maharaj Kirpal Singh Ji. The next day, he again seated himself there. Maharaj Kirpal Singh said, "Your place is in the front rows, why you are sitting at the rear?" He replied, "Huzur's face appears to be something else from here." This conveys that only when we see him with the right perspective, does his true self appear before us. The one who has not been blessed with the inner eye, what can he possibly see! Moinuddin Chishti Sahib says that if you desire to see him, do not see him with the eyes of the mind but through the eyes of love, only then can he be seen. Love is a quality of the soul and intellect that of the mind. How could a person, who is within the jurisdiction of the mind, possibly see the one who is beyond the intellect?

हर नफ़स गोया बायदे नरगिसे मख़्मूरे ऊ।
बादा हाए शौक़ मी नोशद दिले हुशियारे मा

"His lyrical glance is full of intoxication.
Goya's (nom de plume of Bhai Nand Lal, the great poet)
heart remains absorbed in the remembrance of
divine intoxication at all times."

Whoever saw him even once was lost to himself for the entire life. A worldly idiom goes thus: One who has fallen for someone's eyes is left bewildered for ever. The eye which is beholding the Lord, if it bestows lyrical glances to someone, that person will be lost for ever! He says that my heart, with every breath, every moment, every minute, every second, is absorbed in the sweet remembrance of his lyrical glances. My mind is

getting inebriated, drinking the nectar flowing out of his beautiful ecstatic eyes. Where does writing possess the power to describe the glory of the Master!

ATTRACTION OF HUZUR'S PERSONALITY

Huzur's personality bore a special impact. God-power was functioning through him. Whoever beheld him, received that effect. Those who had a glimpse of the God-Power in human body, their hearts soared instinctively. Maharaj Kirpal Singh Ji, in one of his poems says:

आँख पाती है ज़िया सावन तेरे दीदार से,
रूह पाती है फ़िज़ा प्यारे तेरे प्यार से।

"O Satguru, with your darshan, the eyes get their light.
You are a dancing cup of love.
By loving you, the soul gets nourished and uplifted."

Gurbani says:

सुभर भरे प्रेम रस रंगि।। उपजै चाउ साध कै संगि।।

"The cups are filled to the brim
with the sweet delight of His Love.
Spiritual ebullience is generated in the
Sadh sangat, the Company of the Holy."

— *Aadi Granth (Gaudi Sukhmani M.5, p.289)*

Maharaj Kirpal Singh Ji says, further:

याद आती है तेरी सावन मुझे शाम-ओ-सहर,
तेरा हर नक़्श-ए-क़दम है, ग़ैरते शम्स-ओ-क़मर।

"Morning and evening, at every moment
your sweet remembrance engulfs me.
The sun and the moon salute and
pay respect at every foot-print of yours."

रहबर-ए-राह-ए-निजात है तू सबके वास्ते,
प्रेम का सोमा है तू हर दिल के वास्ते।

"Along the pathway to liberation,
you are the guide for everyone,
You are the very source of love in all the hearts."

In yet another poem, he expresses his heartfelt sentiments as:

है दवा-ए-रंज-ओ-अलम उपदेश मेरे सावन का,
मस्त हो जाते हैं सभी ले ले नाम मेरे सावन का।

"The message of my Sawan is the remedy of all the sorrows.
All become inebriated, taking the name of my Sawan."

Gurbani says:

सरब रोग का अउखदु नामु।।

"Naam is the panacea, the remedy to cure all ailments."

— *Aadi Granth (Gaudi Sukhmani M.5, p.274)*

All acquire the state of inner bliss through thy Name.

हुस्न का इक बहर-ए-बेपायां मेरे सत्गुरु तू है,
नूर का बढ़ता हुआ तूफां मेरे सत्गुरु तू है।

"O Satguru, you are endless ocean of divine Beauty,
the raging storm of divine Light."

तू मुजस्सम नूर है सारे जहां के वास्ते,
तू चराग़-ए-बज़्म है कौन-ओ-मकां के वास्ते।

"You are Light-personified for the entire world.
You are the lamp lighting the divine assembly
for the entire creation."

Great beings are called the 'Sons of Light'. Whenever they come, they spread the divine light into the world.

दिलदही की जान, बहर-ए-हुस्न और कान-ए-कमाल,
बर्क़ से भी तेज़ है तेरी कुबक रफ़्तार चाल।

"The essence of attraction lies within you.
You are the splendourous Ocean of divine Beauty,
and the very mine of Virtues.
Your intoxicated gait in the manner of
the 'Chakor' bird, leaving a huge impact upon the hearts
is even quicker than lightning."

The Great beings have many characteristics and one of them is their intoxicated gait, like that of the

'Chakor'. There is black mole on their visage. Huzur had a beautiful mole on his gracious face.

नाज़की कुरबान है सौ जान से बलिहार है,
हां बहारे रूए सावन ग़ैरते गुलज़ार है।

"You are so delicate that even delicacy
is sacrificed to you a hundred lives.
Seeing your visage, O Sawan,
even the spring abloom is bashful."

Each and every part of Huzur's beautiful body was very delicate — eyes, lips, hands and even his feet. When people would sit in his loving remembrance, their hearts would bloom and the world would be forgotten. Nature had exhausted all its beauties on him.

दिलबरी फिर सादग़ी, तमकनत फिर जांफ़िज़ा,
रूह परवर, दिलकुशा, सावन की है हरेक अदा।

"Endearance, then simplicity,
stability, then grace—
the awesomeness is life-enhancing.
Each and every mannerism of Sawan is
soul-nurturing and heart-warming."

On one hand, he would take away the heart, on the other, a simple attire, an authority and sternness — that too which made the soul soar. Huzur's personality though commanding was captivating. The result was that although the heart would be attracted, but one could not get closer. Fear and love both developed while going near to him. With every gesture of his, hearts and souls would be nourished. In this context, Jesus Christ says, "I am the bread of life. Whoever comes to me will never go hungry, and whoever believes in me will never be thirsty." — *Holy Bible (John 6:35)*. The disciple gets nourishment from every gesture of the Master.

सुरमगीं वह मस्त आँख, सुरमगीं ओ कैफ़ बार,
तसव्वुर में बलाएँ जिनकी आबिद बार-बार।

"Your collyrium-laced divine-intoxicated eyes
completely turn the beholders ecstatic.
The devotees are a sacrifice unto you
in remembrance and contemplation."

मरकज़े उश्शाक है तू, सरचश्मए हुब्बो-क़रार,
दर्द मन्दों की दवा है, बेकसों का ग़मगुसार।

"You are the centre of faith and devotion
for the loving devotees,
the grand fountain of love,
a shelter for the shelterless,
remedy for the poor and the suffering."

After the partition of India and the making of Pakistan, whenever the anguished used to visit Huzur, he would gently tell them, "It is okay, it does not matter. Do not worry." But by these few simple words, a balm would get applied to their broken hearts that would become whole again. The words of the Great beings are charged with the Divine-Power and they have a telling effect.

महवरे अस्मत है तू और पैकरे शर्मों-हया,
राहे इसियां में गुनहगारों का तू है रहनुमा।

"You are an embodiment of purity;
delicacy and hesitancy is your embellishment.
You are guide of those who have been
treading on the path of sinfulness."

In Huzur's presence, one was so forgetful that one lost all awareness of body and mind.

देखकर प्यारे तुझे यह दिल में आता है ख़्याल,
तुझ पे कुदरत कर चुकी है ख़त्म अपना सब कमाल।

"Seeing you, a thought comes to mind, that
Nature has expended its wonder in creating you."

तेरी हर तक़रीर प्यारे बर्क़े बातिल-सोज़ है,
जो भी है उपदेश तेरा वह सबक़ आमोज़ है।

"Each and every discourse of yours burns away falsity.
All the precepts of yours provide a lesson to learn."

बर्क़ से भी ज़ूद-असर तेरी हरेक़ गुफ़्तार है,
ख़ल्क़ तुझपर इसलिए कुरबान है बलिहार है।

"Each and every utterance of yours is
more rapidly effective than even lightning.
This is why the whole creation too
is a sacrifice unto you."

Huzur's words would descend straight into the heart. He would present the essence of all the religious scriptures concisely, only in a few words. In few simple words, he would solve the most complicated of problems.

तेरा हर उपदेश अमृत है ज़माने के लिए,
तू यहाँ आया था ख़ालिक़ से मिलाने के लिए।

"Each sermon of yours is Nectar for the times.
You had come in order to connect us with the Lord."

Here, there is the mention about the mission, the work of the Great beings.

बे तरह खिंच जाता है जो देख है पाता तुझे,
ग़ैर ग़ैरियत में भी हर जा है अपनाता तुझे।

"Whosoever is able to perceive you,
is compellingly attracted toward you.
Even the strangers make you their own."

What to talk of his own, even the unknown persons who happened to see him would call out all of sudden, "What a divine image!"

ज़िंदगी में यादे सावन दिल से क्योंकर जाएगी,
सूरत-ए-सावन पेश-अज़-मर्ग भी लौट आएगी।

"Why would the memories vanish
from the heart, O Sawan?
The visage of Sawan shall return post death as well."

How could I forget the one, who would come and stand before me at the time of death? The disciple may leave and depart but the Guru does not.

कौन सा दिल है जो उस शम्मा का परवाना न हो,
कौन ज़ाहिद है जो उस मूरत का दीवाना न हो।

"Which heart is that, which is not a moth to that lamp?
Which aspirant is that,
who is not infatuated with that idol?"

Those who are knowers of secrets, those who are the assessors of wealth of spirituality — they are drawn in. The drunk recognize the drunk. This is not the field of narrow-hearted scholars. Swami Ji Maharaj says:

हे विद्या तू बड़ी अविद्या। संतन की तैं क़दर न जानी।।

"O Learning! You are very unlearned.
You have not known the reverence of the Sants."

— Saar Bachan, Poetry (Bachan 24, Shabd 3)

Whenever the Great beings have come, the scholars, the Pundits have opposed them. Had their eye been opened, why would they have done so? Although they have been opposed, whenever they have come they do not take anything to heart; they seek the well-being of all. When Christ was crucified, he prayed, "Father, forgive them, for they know not what they do." *— Holy Bible (Luke 23:34)*

It is not possible to cross this stage without devotion for the Master. Christ says, "I am the vine; you are the branches. If you remain in me, and I in you, then you will bear much fruit; apart from me, you can do nothing." *— Holy Bible (John 15:5)* The very first step is realizing God is Godman (God + man). Should the disciple become Guru-man, i.e. become Guru's mouthpiece, God would automatically enter him. Guru is not the body. He is God-power working within the human body.

ब्रह्म बोले काया के ओले।
काया बिना ब्रह्म क्या बोले।

"God comes in the human form like us in order to
make us understand the divine path."

— Kabir Sahib

Initially, the connection remains with the body. Dwelling along with the fellow species is a natural quality. When we see the Guru, peep into his eyes for glimpse of the God-power. Becoming absorbed in it, we become oblivious of all planes — whether physical, astral or causal. Further, the stage appears wherein the differentiation between the Master and disciple disappears. St. Paul says:

"It is I not now I, it is Christ that lives in me."

— Holy Bible (Galatians 2:20)

Amir Khusro says:

मन तू शुदम तू मन शुदी, मन तन शुदम तू जां शुदी,
ता कस नगोयद बअद अज़ी मन दीगरम तू दीगरी।

"I have become you, and you have become me.
I have become the body, and you its life so that
none can say that I am separate and you are separate."

— Amir Khusro (p.112)

Hafiz says:

चुनां पुर शुद फ़ज़ाए सीना अज़ दोस्त,
किह् फ़िक्रे-ख़्वेश गुमशुद अज़ ज़मीरम।

"My heart has become so consummated,
so fulfilled with that Beloved,
that I have lost cognizance whether he is me, or I in Him."

— Deewan-e-Hafiz (p.329)

In another place, he says:

फ़ाश मी गोश्म ओ अज़ गुफ़्ता-ए ख़ुद दिल शादम,
बंदा-ए इश्क़म ओ अज़ हर दो जहां आज़ादम।

"I have latched upon the Master.
Now, I have become fearless."

— Deewan-e-Hafiz (p.318)

All Great beings have given such indications. He, who is absorbed in the Master, is absorbed in the Lord.

GLIMPSES OF THE GLORY AND GRACE OF HUZUR

Here, we present a few glimpses from the life of Huzur Maharaj regarding his splendour ('Jalal') and glory ('Jamal'). Once, Huzur had gone to Rawalpindi and was returning by train. The train was stationed at the Rawalpindi railway station, when an elderly Muslim proceeded to purchase some grapes. He saw Huzur sitting at the compartment window — a visage clothed in glorious aura, milky-white enlightened beard. His heart sang out, "Allah! Allah! What a glorious radiance of Khuda (Lord)!" He walked and came hither and presented the grapes, "Do accept these." Huzur broke into a laughter and touched the grapes. Huzur said to him, "Okay brother, so you have come?" In the meanwhile, the guard gave the whistle and the man also boarded the train. That was how the meeting ended.

That Muslim was a resident of the Mator town. He went to the village and raised a hue and cry that he had seen such a radiant personality, the likes of which cannot be found in the entire world. Shri Paramanand, Sardar Balwant Singh and other loving satsangis were also residents of that village. Balwant heard him talk and asked, "Was it not our own Master?" saying which he displayed a photograph, seeing which, he cried out, "Yes, this is the very elder whose darshan I had." A year after this incident, his life was coming to an end. He called for Balwant Singh and said to him, "Your Master (Murshid) has come. He says that he will take me along with him." He had merely seen Huzur with a loving perception. Huzur's single glance upon him

became the reason for his being taken care of at the final hour. What an amazing grace that was!

There is another anecdote related with train travel. Huzur was travelling by the Frontier Mail. The train was passing in between Rawalpindi and Manakwala. The Frontier Mail runs at a speed of at least 40 miles per hour. Huzur was looking outside. Down below was a camel rider. He saw the beauty, the loveliness of Huzur's visage and merely remarked upon it. How long would he have had the darshan? How much impact could have been made at the speed of the train and that of the camel? Yet, there was. He was a Muslim. Four years after this incident, when his end came near, he started saying, "An elderly person with a white beard in a Radiant form has come to take me. I merely had a glimpse of him in a running train." If a single glance of a Competent Master befalls a person, where can he go?

When Pakistan was created, people used to come to the Dera. Of them, the relatives of some had been murdered, some had all their property looted, all destroyed. People would give them a lot of solace but their heart would not be at peace. They would go to Huzur. He would lift his hands and say, "Do not be afraid, the Lord shall provide." That was all! These few words were sufficient to apply balm to broken hearts. In the description of Huzur's splendour and glory, the glimpses of his divine competence are combined, connected with one another in such a manner that they cannot be separated, one from the other. The entity that attracted hearts in the magnetism of his personality was, after all, the power of the Supreme Lord. God peeped from his eyes. *"यह आँखें हैं धुर घर की।"* "These eyes are the eyes of the True Home." – *Swami Ji Maharaj*. Christ has said, "Eyes are the windows to the soul." The colour that flows from the eyes is same as the colour

in which the soul is coloured. Upon whomsoever the glance of mercy — that was dyed in the colours of the Lord — fell, his disease and misery came to an end.

This relates to a period not many years ago. There was a person by the name of Khushdil, who was an employee of the Life Insurance Corporation of India, who also gave music programmes on the radio. He became so ill that he went into depression. All physicians gave up — as they could not diagnose the disease. His brother and sister-in-law used to live in Delhi and were initiates of Huzur Baba Sawan Singh Ji Maharaj. The sister-in-law said to him, "Living and dying is in the hands of God. For the few days that are left for you, remember the Lord." Then it occurred to her, "Huzur's birthday, 27th July, is close at hand. Come for the satsang and Huzur shall have mercy upon you." Thus, he participated in the birthday celebrations during which a film of Huzur was being screened. Khushdil says, "I saw in the film that Huzur's face was glowing with divine effulgence. I had his darshan and was attracted to it." He lost all consciousness of his body on account of having eye to eye contact.[15] He had received Huzur's darshan during childhood. Now, that he had his close darshan, he experienced Huzur saying to him, "Do not be worried. You will be alright," and it appeared to him that all his sorrows and difficulties had dissolved. Next day when a senior doctor of Life Insurance Corporation examined him, he said, "You are afflicted with herpes. It is good that you have come in good time. Had you come even a day later, the disease would have become incurable." He said, "I know that

15. Such instances take place even today. In September 1968, a satsangi of Maharaj Kirpal Singh Ji, Mr. Verma, engineer brought along a minister. After listening to the satsang, the minister remarked that Maharaj Ji's eyes seemed to permeate the soul.

I shall be cured. Now I am not in danger," and he was cured.

It is said of Jesus Christ that he had remitted all the sins of a prostitute, Mary Magdalene. This incident goes thus. Christ was visiting his dear disciple, Simon. The city gentry was also present there. A prostitute, Mary Magdelene was also a guest. The visage of a Mahatma is distinctive to behold. In a crowd of thousands, he stands out. She saw Jesus. Her eyes met his. There was an attraction and she fell at his feet and began to weep. She wept so much that she wetted his feet with her tears. Then she wiped his feet with her hair. Christ said pardoning her, "Do no more," and placed his hand upon her head and said, "Lady, I forgive you since you have loved sincerely." *– Holy Bible (John 8:11)*

People have a perception of their own. Simon thought that although he is a Mahatma, he still has relations with a prostitute. Christ saw that Simon had fallen and needed to be picked up. He said, "Simon, if one owes five rupees and another person fifty, and the loans of both are cancelled, then upon whom has greater charity been shown?" Simon replied carelessly, "Upon him, whose fifty rupees were excused." Christ said, "I came to you. You did not wash my feet but she washed my feet with her hair and wiped them with her tears. That is why I forgave her." Whether a Guru (Godman) shows mercy or God, who else can forgive?

Hundreds such anecdotes of Huzur's beneficence can be provided. Once Huzur was giving satsang at Delhi. After the satsang, a woman with folded hands began to cry uncontrollably. She said, "True King! I am a great sinner. My life is very foul. What did you see in me that you came to reside within my body and gave your Radiant darshan. I, a sinner, was not worthy of it." Huzur Maharaj said, "Now that I have come to

reside within you, do keep this house neat and clean and keep my honour."

In the glory and the grace of Huzur's personality could be seen a glimpse of his competence, of Divine Light that was effulgent in that bulb. He was Light-embodied and enlightened the world. His competence and grace comprise a separate subject, upon which many texts can be written. Here, we only present a few broad examples.

THE COMPETENT MASTER

The branches of a fruit-laden tree are always bowed. Humility is the adornment of the Sants. Despite being God-manifest, they refer to themselves as a sinner and a servant of all. However, at times, when it wills them, they also provide clear indications as to who they really are.[16] If they were not to tell us about themselves, how would we, the stupid beings, who function at the level of mind and intellect, ever get to know them? In his satsangs, Maharaj Kirpal Singh Ji used to often provide an example from the life of Huzur. He says, "It was night time. Dr Johnson and I were seated at Huzur's feet. No other person was present. Dr Johnson asked, "Should a disciple seek from the Master?" Huzur replied, "The disciple is seeking all the time and will keep seeking something or the other from him." There was a silence for a while, then Huzur continued, "When we come into the world, we bring our staff along with us. When we complete our work at one place, we are sent to another." In these words were the indication as to who he was and what his mission i.e. life's work was. It is clear from this statement that Sants, who come into the world, have been sent by the Lord.[16] Also, that it was not the first occasion for Huzur to have come into the world. It is also clear from this statement that they are always

16. The Tenth Guru Sahib, in 'Dasam Granth' (Bachitar Natak, p.54-57) has given a comprehensive description of his previous life and the task in this world. He says:

अब मै अपनी कथा बखानो।। तप साधत जिह बिधि मुहि आनो।।
हेमकुंट परबत है जहाँ।। सपत स्रिंग शोभित हैं तहाँ।।

"I now relate my story. I did great penance
where the seven peaks of the Hemkund
mountain range do stand magnificently."

Further, he says:

इह बिधि करत तपसिआ भयो।। द्वै ते एक रूप ह्वै गयो।।
तिन जो करि अलख की सेवा।। ता ते भए प्रसंनि गुरुदेवा।।
तिन प्रभ जब आइस मुहि दीआ।। तब हम जनम कलू महि लीआ।।
चित न भयो हमरो आवन कहि।। चुभी रही स्रुति प्रभ चरनन महि।।
जिउ तिउ प्रभ हम को समझायो।। इम किह कै इह लोकि पठायो।।

"Meditating in this manner,
the twain (the Lord and I) became one in form.
Doing service of the Unperceivable in this manner,
the Gurudev became pleased with me.
When He, the Lord, gave me the commandment,
then I took birth during the Kaliyuga.
But in my heart I did not desire to come here,
as my soul was affixated to the Lord's feet.
However, He somehow persuaded me,
and speaking thus, sent me to this world:"

Further up, there is a detailed description as to how the world has fallen into improper ways. Those who had come to preach Dharma, they ignored the Lord, and began to get the masses to worship themselves. People started worshipping stone idols. Knowers of the Lord became scarce. spirituality became extinct. The world became enmeshed in the outer rites and rituals and faiths of various kinds. Then, what commandment did the Lord give?

मैं अपना सुत तोहि निवाजा।। पंथ प्रचुर करबे कहु साजा।।
जाहि तहां तै धरमु चलाइ।। कबुधि करन ते लोक हटाइ।।

"I have adopted you as my own son and
have created you for propagating the true pathway (Panth).
Go and propagate righteousness (Dharma) and
prevent the people from doing improper deeds."

successful in fulfilling the task that they are sent for. Also, that they bring their own workers in the fulfilment of their task. The most important is the fact that they come already perfected, proof of which is to be found in several places in the life of Huzur. After all, what was it about him that Baba Ji had to come travelling all the way from Beas to Murree Hills in his search? In this context, it will suffice to present description of an incident from Huzur's life. This relates to the days when he was a Sub-Divisional Officer (S.D.O.) at Koh Murree. He would say, "One day, while returning from duty, I experienced a very exotic fragrance that was out of this world. I went ahead and saw that a fakir was sitting there, from whose body the fragrance was radiating. He laughed upon seeing me and said, 'So, you have come!' " Huzur could experience the fragrance on account of his rich spiritual background. After all, it was some power, which had been entrusted with the task of liberating beings, some power that could bow the stiff necks of the haughty, the merciless, and the marauding and reduced great and outstanding scholars into newly enrolled students.

In this context, the name of Kartar Singh Nabeena comes up as an example. He was a noted philosopher, a great intellectual wrestler whom none could defeat in a debate. He came to the satsang. Huzur seated him right in the front. He listened to the satsang after which he said, "Maharaj, I am the same person, who has defeated people in big functions in the interpretation of the scriptures, defeated them in such a way that they remained no longer capable of showing their faces. It is the first day that I am now seated at your feet like a child." Dr Johnson arrived from America. When he reached Huzur's feet, he said, "I had originally come as a priest in order to preach. Now, I have come to be

preached unto." All his life, he remained at the feet of Huzur and wrote several books. Huzur attempted to send him to America to preach but he was not willing to leave the cool shade of his Master's feet and return home.

A SAINT'S COURT IS AN ALTAR OF MERCY

During the times of Huzur, there was a dacoit possessing a dreadful appearance. His name was Udham Singh. He would catch hold of those visiting Huzur and dunk them into the river. By chance, he came to Huzur's satsang. He listened and came to his senses. After that it became his routine that he would cover his face and continuously sing paeans. Huzur would ask him to stop and he would clasp his hands and say, "True King, this tongue has considerably spoken ill of you. With your holy name, I am washing its filth." Several slanderers who would dance to the tune of what they had heard, also came to Huzur's Dera. When they came to their senses after listening to the satsang, they would seek his forgiveness saying that they had abused and criticised him no end.[17] Huzur would reply, "It has not

17. The 'Rabab' players came to Guru Arjan Sahib. A girl's wedding was to take place in their family. They made a request that if one 'Taka' (coin) could be provided by each of his sikhs (disciples), then their task would be accomplished. He said, "We shall collect." Two or three days passed. They said that the wedding date had come, kindly have the takas provided. He said, "Collect it tomorrow." Next day, he handed over four and half takas to them. They said, "Maharaj, what is this?" He said, "The first sikh was Guru Nanak Sahib, Guru Angad Sahib the second, Guru Amardas Sahib the third, Guru Ramdas Sahib the fourth and half a taka of mine — as I am only half a sikh." The Rababis became cross and started saying that it was only due to them that that Guru Nanak Sahib became well-known, otherwise, who knew him? They also became abusive. However, when their worldly difficulties mounted, they asked to be forgiven. Guru Arjan Sahib said, "Do as much praise with your tongue as you have hurlled abuses, all your sorrows and poverty will be removed."

reached me, O brother," and would elevate them with his mercy and grace.

नानक संतसंगि निंदक भी तरै।
"O Nanak, in the Company of the Saints,
the slanderer may still be saved."
— *Aadi Granth (Gaudi Sukhmani M.5, p.279)*

The durbar of the Sants is that of forgiveness. They come to release souls from their bonds. There is no question of the sinner or of the pious. Dacoits such as Bidhichand were in the sangat of Guru Arjan Sahib. The emperor received a complaint that the Guru has kept dacoits. Upon investigation, a reply was given that they may have been dacoits at one time, but now they are Mahatmas. The divine-faced Huzur would say, "Clothes come to the washer-man from the oil-extractor, as well as from the sweet-maker. Has he ever refused to wash them? This is his daily task. He has confidence in his ability. He knows whiteness is hidden in the cloth. He says that if not in one, I shall extract it in two goes in the furnace." Many a person of this kind came to Huzur, who became Mahatmas by his grace.

There is an anecdote of a dacoit in the context of limitless mercy and grace upon sinners. The police was after him. He landed up in the Dera in order to save himself and stood in the porch of Huzur's residence. His throat was parched due to thirst and asked for water from Huzur's personal sewadar, Gandhi. He drank the water. In the meantime, Huzur was giving darshan from the first floor. Their eyes met. The dacoit bowed his head seeing the Divine Beauty. He did obeisance at the feet of Huzur with intensity of heart. He went away, after find his way being clear. After a while, the dacoit was on his death bed. He told his nears and dears, "There is a tremendous debate going on within. The Messengers of Death are saying that we will take

him and that Mahatma, whose glimpse I had at Beas is saying that no, this soul belongs to us. He had come to our refuge and we shall not desert him. The messengers of Yamaraj (Lord of Death) are standing helplessly in front of that Great being."

These are but glimpses of competence. Huzur said, "If we are to go with the Messengers of Death after taking 'Naam' from a perfect Master, then one should stay away from both such 'Naam' and such a 'Guru'." He used to say, "Naam is not all about providing five names. This, even a girl at the spinning-wheel can do. The question is one of protection, of providing spiritual capital."

संतन मो कउ पूंजी सउपी तउ उतरिया मन का धोखा।।
धरम राइ अब कहा करैगो जउ फटिओ सगलो लेखा।।

"The Saints entrusted to me the capital,
and my mind's delusion was dispelled.
What can the Righteous Judge of Dharma do now?
As all my accounts have been torn up."

— Aadi Granth (Sorath M.5, p.614)

Once a person said, "Maharaj, such and such a person has listened secretly at the time of Naam initiation ceremony." He jocularly said, "If a dog were to pass through a field of cotton, would he come out wearing clothes?" 'Naam' is Attention-power[18], not mere letters. Huzur used to say that when the Guru gives 'Naam', he begins to reside within the disciple and does not desert him until he does not take him to the lap of Sat Purush, the Lord. He remains with him always, whether in the ocean, jungles or deserts.[19] He

18. This relates to the days when Maharaj Kirpal Singh Ji had begun to give 'Naam'. A little child was given the Sound meditation. He had espied and heard the five names as well. He used to do 'Simran' (remembrance), but could not perceive light within. He could only perceive it when Maharaj Ji made him sit and gave him the power of his attention.

remains with him even after death, further guiding him through the inner divine regions. The disciple may desert him but he does not desert the disciple. At times, some people would ask him to take back his 'Naam'. He would reply, "After granting it, Naam is not to be taken back.[20] You may leave if you like, but I shall not leave." Once Huzur went to Maharaj Kirpal Singh Ji's

19. In this context, there is an anecdote related to Bibi Hardevi. Huzur used to indicate towards the wife of a gentleman and used to laugh copiously while looking towards her. The story was this that Bibi Hardevi alighted at the Beas station for having darshan of Huzur. Due to the train having been delayed, it was already 11:30 am The way was dangerous, but she did remembrance of the Master and started off. She kept her baggage upon her head. Her shoe was biting, so she wound it around her waist. The night was pitch dark and it was lonely. When she reached the unfinished canal, she saw about 10 to 15 people alighting from their horses, after crossing the road. She found Huzur Maharaj walking alongside her, telling her to hand over her baggage to him. Bibi said, "No Maharaj Ji, why should you take the trouble?" Going further a little, those people called out from behind. Huzur was walking alongside on foot and said, "Keep moving, daughter." When they reached the Dera, the small gate was open, while the big one was shut. When the watchman arrived, Huzur disappeared. It was now 1:00 am Bibi said, "Huzur was here just now. Where has he gone?" The watchman said, "Huzur is taking rest within." Bibi Hardevi did not consider it proper to disturb Huzur and was about to return after bowing her head at his door, when Miyan Shadi called out, "Is that you Bibi? Huzur is expecting you." Bibi went and bowed her head. He said, "Touch your ears that you will not come all alone during the night. Do you know, those thieves and dacoits would have killed you and me and destroyed your respect? I had to walk alongside you." At first, the Bibi did not feel afraid, but then she became stunned and fell at his knees.

20. The wife of a loving satsangi of Huzur, Hemchand Bhargav begged Huzur for some spiritual wealth. Huzur said, "It shall be granted." But she greatly insisted on having it at once. Huzur said, "Okay, good." Her 'Shabd' (inner music) was opened. The Shabd began to resound so loudly that she could no longer bear it. She requested Huzur to stop it. He said, "The Sants do not take back the gift they provide. Now, affix your attention in the Shabd."

village, Saiyyad Kasran, where there was considerable opposition during those days, so much so that even salt had to be carted from 100 miles away. When the satsang took place, the headmaster of the village said, pointing to Maharaj Kirpal Singh Ji and one or two other satsangis, “You have granted them ‘Naam’, which is good, as they are deserving persons. But you are granting ‘Naam’ to whosoever that comes to you! The person ought to be worthy of the boon.” Huzur said with great humility, “Now that you talk of merit, deserving even I am not. Nevertheless, if a rich man desires to give away his wealth freely, why should you find that objectionable?” In the context of worthiness, he would say, “If a person comes and sits with earnest humility, that is sufficient, because this is the period of extreme Kali-yuga. No one becomes a satsangi merely by taking ‘Naam’. He has merely been granted the key to becoming one. These days, Sants take on the task of both making and taking. In the previous ages, they would first make, i.e. they would grant ‘Naam’ only after the person had become fully receptive and only then take him to the lap of the Lord. But those conditions do not prevail today.”

There is an incident from the life of Huzur. A person went to Africa and returned after five or six years. Maharaj Kirpal Singh Ji was present at the time. This person reached his feet and said, “Maharaj, Kabir Sahib has said that one should have Master’s darshan a few times in a day, if not, definitely at least once. Otherwise, once or twice a week. Else after a month, or after three months or after six months. But if you have not had a darshan during a whole year, then the connection is broken. I have returned after six years. What is to become of me?” He said, “Kabir Sahib has said that, not I.” Look at the competence — these are

the signs of competence. That Power speaks on the basis of something after all!

Huzur used to provide a beautiful illustration about the mission of the Sants, their mastery and limitless mercy upon the beings. In this context, we shall present three instances. He used to give the example of a lion cub, who went and got mixed up in a sheep's herd and was brought up with them. The cub would also bleat like a sheep and eat grass. A lion noticed it and thought, "How is it that my child is mingling with the sheep and behaving like one?" He went to him and told him, "You are the cub of a lion." It said, "No, no. I am a sheep." He took the cub to a nearby lake and told him, "Look, is there any difference between your reflection and mine?" He noticed that there was no difference. The lion said, "I shall roar and you also must roar after me." The lion roared and the cub roared too. The shepherd and the sheep ran away. This is how the Sants-Mahatmas provide the experience of the soul by liberating them from the bondage of mind and senses.

In this connection, Huzur often used to give the instance of a jail-house. A benefactor went to visit the jail. He noticed that the prisoners were not being fed properly. He provided the charitable funds for it and the prisoners began to get proper food. Another person went there. He found that the prisoners did not have proper clothes to wear and they were shivering during winters. He also provided some funds and they were furnished with proper clothing. Yet another kind-hearted person went there. He noticed that the prisoners were being housed in hovels without proper lighting and fresh air, and their condition was miserable. He also sanctioned some money and had proper houses constructed for them.

Then came another person to the jail-house. He noticed these poor prisoners, although they are in comfort in every possible way, could not step outside the jail premises. The classes may keep altering and one may be A-class, another B-class and someone C-class, but they continued to be prisoners. Even the government can make arrangements for proper food and living, but only the Sants can accomplish the task of liberating beings from the jail-house of birth and death and connecting them with the Lord. It is said:

बेगि मिलावैं नाम से, इन्हैं मिलै जो कोय।।

"Whosoever gets to meet him (the Saint) is
promptly connected with 'Naam'."

— Kabir Saakhi Sangrah, Part 2 (Sadh ka Ang 83, p.123)

What did he do? He had the key to the jail-house in his hands. He opened the door and said that anyone desiring to go home can do so. Now all were benefactors but who was the greatest benefactor of them all? It must be admitted — the one who liberated them from the jail. All the Great beings who have visited, donning the garb of the physical body, have all been engaging in the very same task of getting the lost souls to meet with their Lord.

All the various texts and the utterances of the Great beings state that God does not have a companion, look-alike, brother, relative, mother or father. One who does not have an acquaintance or relative, who is to get one to meet Him? It must be admitted that God-power, by itself becoming manifest at some human pole, lives like a prisoner amongst the prisoners and makes arrangements for them to meet with Himself.

To clarify this subject further, Huzur used to give the example of Peter, the Great. He would relate that the Czar of Russia, Peter, the Great, went to Holland

to learn the craft of ship-making. He put on the garb of a worker and began to work amongst the workers. He noticed that there were many people there who had been exiled from Russia. He told them lovingly, “Your country is Russia to which you should return.” They said, “The Czar has exiled us. We cannot go back there.” He said, “Never mind, I have some acquaintance with the Czar. I will make a recommendation for you people.” When competent beings say something, there is substance in what they say. There is also a special manner of their speaking. Many of them became convinced that he was speaking with authority. Many of them opted to return along with him to Russia. When they entered the Russian territory, people started to salute Peter. The exiled persons whispered to one another saying that he seems to be someone of position, he must have the Czar’s acquaintance for sure! After walking for long, they reached Moscow. Reaching there, he went and sat down upon the throne. Those who had been convinced by him, said, “Look, did we not say that there was substance in his words?”

In this very context, Huzur would present the example of Queen Indumati. She was a spiritually-advanced disciple of Kabir Sahib. When she finally reached Sach Khand in her meditations, she found that Kabir Sahib himself was seated on the throne of Sat Purush (God). She said, “It would have been so nice had you told in the world itself that you are Sat Purush Himself.” He said, “At that time, you would not have believed my word.” After all, without seeing, one does not comprehend or believe. None can comprehend the Great beings in a single day. We are able to become worthy of seeing their magnificence and glory only to the extent our own vision is developed. We can see the Great beings only as much as they choose to show themselves.

How are the blind to know about those gifted with eyes?

Huzur used to say that if the student belongs to the primary class, then the teacher displays ability of the primary class. When he enters the middle class then that of the middle school, when in high school that of the high school, and when in the college that of the college. When the people asked him as to how they should address him, Huzur said, "You may call me brother, call me a friend, call me an elder, consider me to be like your father. In accordance with my commandment, do the practice of 'Naam' and enter within. When you see the Guru's glory within, then you can call me whatever you may like to."

In the context of the limitless mercy and grace of the Sants, Huzur used to relate the example of the king of Bukhara, Ibrahim Adham. Once, he was wandering about in his city. He noticed a drunkard lying in the drain. The king took pity on him and picked him up. He put his head on his lap and wiped his face. When the drunkard came to his senses and realized that he was lying in the lap of the king, he began to cry. He said, "I am that wretched person, whose face even the dogs do not wipe. What is your stature, O King, and what is mine! I have no words to express my gratitude." The Great beings come to the earth in order to raise the fallen and to lighten the burden of their sins. *'कर्म का बहुत उठाया भार।'* "They carry the considerable burden of karmas." — *Saar Bachan (Bachan 19, Shabd 21)* This example presents a glimpse of the mercy and grace of that Great being.

Of the incidents that occurred in the lives of the various satsangis, only a few are being described here. Huzur used to lovingly bring the forgotten and the lost beings around to the straight path after counselling

them. He used to say, "Guru-power does not err; it is omniscient and the knower of each and every one. When a being goes to the Sants, they are able to perceive his inner condition as clearly as if he were pickle in a glass jar. Instead of exposing anyone, they try to cleanse him lovingly." Huzur's way of persuading was also unique. He would not say things bluntly to anyone. He would talk to a person while the bystander would feel utterly ashamed of himself. He would say, "If my disciple has sinned, it is I who has to uplift him. Why would I run him down?" Human beings are fallible after all.

काजर की कोठरी में कैसो ही सियानो बने,
दाग लागत पर लागत पर लागत है।

"You may howsoever act clever.
In a closet of collyrium,
blemish is certain to stick anyhow."

Several brothers would stand up confess to their sins in the presence of the entire sangat and say, "O True King! Do overlook my shortcomings, do forgive my sins." He would turn to the sangat and ask, "Is there anyone willing to take up his burden?" Now, who would ever do so? To be able to take up the burden of sins or to forgive the sins is not beyond human power and comprehension. Only God can forgive or the Master within whom He is manifest. Huzur would lift his hand and say, "That's it. Do no more. Do your regular meditation and all your sins would be wiped out."

In the life of Jesus Christ, it is related that the people took a fallen woman to him saying that she had indulged in adultery. They were Jews. Jesus asked them, "According to your religious law, what punishment is prescribed for this?" They said that she should be stoned to death. Jesus said, "Very well, make her stand. But let the first stone be pelted by one, who has never ever sinned in his life." None had the courage

to pick up a stone. Then he turned to the woman and said, "Do no more."

It was initially considered that from the treasury of innumerable incidents, a separate head had to be created to present those events which are beyond mind-intellect and imagination, which are designated as 'miracles' by the people. However, in dealing with one, who is himself a miracle, whose every action is a miracle, how is one to present the topic of miracles? Huzur's magical personality was a miracle in itself. The unparalleled work that he accomplished is something even beyond the scope of miracles. The unfathomable treasure of spirituality, which was to be had after great search and labour in the previous ages, and came by into the hands of very few, was made commonplace by Huzur in this age of materialism. The God-power was the same as that which, becoming manifest in the person of a human being, has been connecting beings with God, about which, Huzur used to say that when one bulb gets fused, another is lit up; another gets fused, a third gets lit up. The light remains the same and we all are but worshippers of the Light. So, however dense the darkness may be, the light also keeps increasing in intensity. Huzur Maharaj came at a time when entertainment gadgets like radio, television, cinema etc. had become available to attract people's attention. The embodied-Light came with such a tremendous attraction and serene form that whosoever had its glimpse, was ready to sacrifice his thousand lives on it. He, upon whom a single glance was cast, got transported to another world. In order to lend credence to this utterance of Huzur Swami Ji Maharaj that "this time, the wave that has come, will liberate all," Huzur Baba Sawan Singh Ji Maharaj came in the manner of rain-bearing clouds of 'Sawan' and

poured down spirituality to such an extent, that water and land become one. Now, the same power is calling out in the garb of Kirpal:

पिता कृपालि आगिआ इह दीनी बारिकु मुखि माँगै सो देना।।

"My Merciful Father has issued this Command:
whatever the child asks for, that should be provided."

— Aadi Granth (Malar M.5, p.1266)

The Bible says, "Knock, and it shall be opened." *– Holy Bible (Luke 11:9)* In no previous era did spirituality become as commonplace. In the previous ages, 'Naam' was given only after making a person worthy of it. It was given after one performed 'Sewa' (service) for years. These days, however, on the very first day, the entire secret of 'Naam' and personal experience is provided. As has been mentioned earlier, in these times, God-power undertakes both the task of the making of the human-being, as well as of escorting him to the lap.

जिनि माणस ते देवते कीए करत न लागी वार।।

"Who is capable of making angels out of men,
without any delay."

— Aadi Granth (Aasa M.1, p.462)

Only when a person becomes a human being, can he become divine. Humility is the adornment of the Sants! They may try to hide it behind a million veils but Divine Light manages to shine through. When a Sant speaks at the level of the human being, he refers to himself as a sinner, slave or servant. When he speaks at the level of the God-power, he calls out, "I and my father are one." *— Holy Bible (John 10:30)*

पिता पूत एकै रंगि लीने।।

"The Father and the Son are dyed in a single colour."

— Aadi Granth (Bhairav M.5,p.1141)

And, in this very context,

ज्यो बोलावहि त्यों नानक दास बोलै।।

"Nanak, the slave speaks just as He makes him speak."

— *Janam Sakhi, Guru Nanak (Bhai Bala)*

In these times of extreme Kali-yuga, the proof of the unlimited mercy and grace of Truth and the competence of the perfect Master is to be had in the following words:

1. If we are to go with the Messengers of Death after taking 'Naam' from a perfect Master, then we bid goodbye from afar to both such a 'Naam' and to such a Guru.

2. If you desire to witness the glory of 'Naam', then go see a satsangi who is dying and you will know what the Master's protection is like.

3. When the Master gives 'Naam' initiation, he begins to reside within the disciple, and does not leave until he takes him to the lap of Sat Purush.

These statements are but true; their truth is being realized by both ordinary and distinguished people in all countries from the East to the West, through their personal experiences. Spirituality, which was once thought to be beyond verification, is being proven and confirmed with the grace of Huzur Maharaj. A demonstration of the same i.e. individual experience is being provided to people today. In the light of these conditions, it is difficult to decide as to which events in the life of Huzur, may be termed transcendental, and which may not. The interesting thing is that these events took place in such an easy, natural manner that even the miracle ceased to appear a miracle. Often while Huzur delivered satsang, rain-clouds would turn up and begin to thunder. While giving satsang, he would raise his attention towards the sky and say, "O brother, do wait a little, let me do my work," and the clouds would pause. This would happen so spontaneously that one

would not realize that an unusual event had occurred. The rain would only fall when the satsang ended.

There is an incident that took place in Amritsar. Huzur was staying at the bungalow of Dunichand Nagpal. A Sikh brother turned up in the evening and asked, “Where do I find the Mahatma?” Maharaj Kirpal Singh Ji was present there. He asked, “Brother, what brings you here?” He said, “Last night, Huzur appeared within me and gave his address, saying that I am staying there, do come over.” There is a similar anecdote of Karachi. A spiritually intoxicated person showed up, bowed to Huzur and ran away. People asked him, “What is it that you have found that you are so joyous?” He said, “I have found my ‘Yaar’ (dear friend).” Thus, one eye can recognize the other.

THE ANECDOTE OF GRANTING EYESIGHT

History tells us that Christ granted eyesight to the blind. This is an anecdote relating to Bibi Hardevi at the time of Huzur which Dr Johnson also mentioned about. This transpired at Rawalpindi during 1927-28 when Bibi Hardevi had lost her eyesight. The eyes were intact, but had no vision. The doctors had admitted that the defect could not be rectified as the optical nerve had shrivelled. Bibi could not see anything on the outside, but within, she used to have darshan of Huzur. Hence, she was not unduly troubled. One day, when her husband Lala Rajaram and Maharaj Kirpal Singh Ji were seated, she started saying, “I am having a conversation with Maharaj Kirpal Singh Ji within. He is recommending to Huzur to shower his grace upon me. Huzur is saying, ‘Okay, very well’,” and that very instant, her eyesight was restored all of a sudden. She stood up from her cot and came running, saying that now she could see.

UNENDING STORE OF BREAD

Similarly, there is a mention in regard to Jesus Christ that many people ate bread from a basket and yet, the bread would not get exhausted. Maharaj Kirpal Singh Ji provides an anecdote related to the times of Huzur. This transpired at Saiyyad Kasran when Huzur had gone there. A big crowd had gathered for Huzur's darshan. There, the Akaali brothers also set up a 'Deewan' (holy scripture) for prayer. Kirpal Singh Ji had organized a langar, alongside Huzur's satsang. One day, when the langar had been served to the sangat, around 1:30 to 2 pm, 200 to 300 hundred Akaali brothers came there asking to be fed quickly with the intention of finishing off the langar. When Kirpal Singh Ji went to the langar, he found that only half a basket of 'Rotis' (Indian bread) and a bucketful of 'Daal' (lintels) were now left. He told the sewadars to quickly heat up the griddles (iron cooking plates) and prepare the Rotis. All this while, these people kept asking to be fed quickly. Meanwhile, Huzur came to the langar area and asked, "Kirpal Singh, why don't you feed them?" He beseeched, "Huzur, half a basket of Rotis are ready. They are not sufficient even if only one is served to each person. We are awaiting for more." Huzur said, "It does not matter. Just cover the baskets with cloth and keep serving." The Rotis were distributed, the people ate. Instead of falling short, many Rotis were still left even after everyone was fed.

MERCY AND GRACE ON AN INCURABLE PATIENT

Gangrene struck the leg of the wife of a loving disciple of Huzur, Dr Vasudev. In this sort of malaise, upon being operated, the doctors remove the limb immediately, or else the poison can spread to the rest of the body. The husband prayed to Huzur who came to see her and administered some medicine, and kept asking about

her condition for one or two days. After a while, the leg became perfectly normal although its treatment was not available with the doctors. At the time of writing, 40 years have passed since this incident. Dr Vasudev is over 80 years old and his wife is also with him.

WELFARE OF THE ENTIRE FAMILY

In the context of Huzur's mercy and grace, Maharaj Kirpal Singh Ji relates the incident of his cousin sister, Ram Lubhai. Kirpal Singh Ji was in Lahore, while she was at her native place. She became ill and her condition began to worsen. Receiving the news, he took leave and left for Lahore. The night before he was to reach, while lying on the cot, she began to say, "Bhapa Ji (Kirpal Singh Ji) has come. There is an elderly person along with him. Bhapa Ji said, 'This is her,' and left after showing me to him. Please call Bhapa Ji, where has he gone?" The family members said that he had not arrived as yet. She said, "No, no, he had come just now. He has left behind an elderly person, the one who is standing here."

Kirpal Singh Ji reached around 12 or 1 o'clock in the afternoon. She started saying, "You had come during the night. Where did you go away? An elderly person had also come along with you and you went away after introducing him to me." Slowly, she began to recover. Kirpal Singh Ji told his cousin sister, "If you recover and see that elderly person, will you be able to recognize him?" She said, "Surely." Two-three months later, when Huzur went to Rawalpindi, she was standing at the residence of Lala Rajaram. Kirpal Singh Ji told her, "Look, who is coming?" She said, "He is the same person, whom you had left behind." Not only do the Sants look after you, they also look after your dear ones, your children as well. But one ought to turn

one's face towards them somewhat, create a pathway, heart-to-heart. The description of Huzur's mercy and grace can never finish. Volumes of text may get filled up, but the topic will never get completed. We close this description with a recent example.

The Assistant News Editor of 'Daily Milap' newspaper, Mr. Manmohan Nath 'Sharar' used to enter into lengthy debates on the subject of 'Naam'. He had mastered the religious texts and was a spiritually-inclined person. As to what 'Naam' is, cannot be explained in words. It was a difficult task explaining it.

He took one year's volumes of 'Sat Sandesh' home to read. A few days later, he appeared very pleased and said, "What 'Naam' is, that I have understood thoroughly, but what I have understood, cannot be explained." He said that in one of the issues of 'Sat Sandesh', he found a beautiful picture of Huzur Maharaj, seeing which, he was enticed. He started to read and kept reading late into the night. In an article, the topic was such, reading which, an urge arose in the heart, if only I had Huzur's darshan with these eyes! He fell asleep while reading. At night, Huzur visited him in a dream and gave him such a lucid description of 'Naam' that doors within were flung open. Those days, Maharaj Kirpal Singh Ji was on a world tour. When he returned, Sharar Sahib and his entire family took 'Naam' from him.

WHAT IS A MIRACLE?

After listening to these things, many people will say that these are mere tales and fables. They are altogether against the rules of nature. We do not know as to what miracle (Karamaat) is. The word, 'Karamaat' (क़रामात) is drawn from 'Karamat' (क़रामत), meaning elderliness or

greatness. In English, the word, 'miracle' is taken from the Latin root, 'miraculum', happen-stances that make the observer wonder. It is also called 'Mojiz' (मोजिज़). The miracles of Christ are said to be a proof of his being a Mahatma. Locke states that miracle is such a certificate, which is given to a Prophet or Avatar. Great beings are never devoid of miracles. In fact, miracle is a wonder whose working is known to none. Hence, to call a happening a miracle is a sign of ignorance. 'Patanjali Sutra' states in the Shlokas 50-51 of 3rd part that:

> "Once one just sees the distinction between pure awareness and the luminous aspect (Sato-guna) of the phenomenal world, all states are known and mastered. When one is unattached even to this omniscience and mastery, the seeds of suffering wither, and pure awareness knows it stands alone."

i.e., that 'Riddhi-Siddhis' are branches of perfection. But in themselves they do not indicate perfection. They are merely flowers strewn around in the path of 'Samadhi'. The aspirant to perfection does not bother to pick them up. In fact, paying attention to Riddhi-Siddhis are altogether forbidden on the spiritual path.

It is stated that some Pundits went to Guru Harkrishan Sahib in order to do 'Shastrarth' (debate based on the interpretation of scriptures). They said, you have kept your name as Hari and Krishna. If your are Hari and Krishna, then you should be able to do a debate upon the Bhagwad Geeta. Guru Harkrishan Sahib once kept his stick on an illiterate person's head. That illiterate person engaged in such a debate that the Pundits were left answer-less. This thing is a matter of the concentration of the mind. Riddhis, Siddhis, miracles – these are all the play of the monkey-juggler.

These powers are automatically generated on account of focus of the mind. They are gifted to the Mahatmas, who do the practice of 'Naam', although they abjure them. In 1919, a hypnotist came to Mission Edward College at Peshawar. He took a boy under his control through hypnotism. The boy would reply to any question put to him in the very language in which he was asked. A professor asked him a question in Latin, to which he replied in Latin. He then levitated the body above the ground. So, these things are all within the realm of possibility.

Once, Madame Blavatsky came to Lahore. In a meeting she was speaking to some people. One professor stood up and said, "All the things that you are relating are tales and fables. They are as possible as the falling of flowers from the ceiling." Madame Blavatsky said, "Professor, do you think that is impossible?" Suddenly, flowers started falling from the ceiling and the table was flooded with them. The professor was flabbergasted. Madame Blavatsky said, "These things are all in accordance with the hidden laws of Nature, but we are as yet in ignorance of them."

Shams Tabrezi went to meet Maulana Rumi, who was teaching some boys. Shams asked Rumi, "What is this all about?" Rumi replied, "This is knowledge, which is beyond your comprehension." The boys went for their recess. Shams picked up the books and notebooks and threw them into the pool. After the recess, Rumi returned and asked, "Where have the books and notebooks gone?" Shams began to pick up the books and notebooks from the pond, one by one. Rumi was surprised to see that they were all dry as dust and the water had not affected them at all. He asked, "What is this all about?" Shams replied, "This is a knowledge, which is beyond your comprehension."

Riddhis-Siddhis are the consequence of the concentration of the mind. Mahatmas do not pay attention to them. They avoid them. Magribi Sahib says:

बा मा सुख़न अज़ कशफ़ो-क़रामात मगूइद,
चूं मा ज़े सरे कशफ़ो-क़रामात गुज़श्तीम।

"Do not speak to me of intuition and miracles,
for I have progressed beyond them."

The superior grade Mahatmas do not make use of miracles and forbid others to use them as well as these present obstacles on the spiritual path, although through the practice of 'Naam', one acquires Riddhi-Siddhis automatically.

नव निधि नामु निधानु रिधि सिधि ता की दासी।।

"Riddhis-Siddhis are but the handmaidens of Naam."

— Aadi Granth (Savaiye M.4, p.1397)

The Great beings do not make use of them; even so, things happen on their own, seeing which, people are dumbstruck. Their biggest miracle is that they themselves rise above mind and the outer faculties, and enable whosoever that comes within their protection, to rise above body-consciousness. What the Yogis could achieve after hundreds of years, that unattainable wealth is provided on the very first day by coming to the Guru's fold by Huzur Baba Sawan Singh Ji Maharaj's endless grace. Its practical experience is provided instantaneously, while sitting in front of the Master. So there is little need for Great beings to perform any other miracle beyond the remarkable miracle of manifesting 'Naam' or 'Word' in others.

HUZUR'S LIGHT-HEARTEDNESS

Huzur was always abloom like the rose flower. Whenever he laughed, his entire body, even his shoulders, appeared to be laughing. From his visage,

rays of joy and ecstasy would spread and illuminate the entire environment in such a manner that the observers' hearts' buds would bloom. Whenever he related a humorous anecdote, he would burst into peals of laughter and his face would glow with happiness. Though he presented funny parables of Maulana Rumi, Bullehshah and other Mahatmas in his sermons, his style of presentation was unique, suffused with his own sense of humour. A few examples are presented here:

Huzur often used to present the anecdote of a monkey and a goat. The tale goes thus: a person had kept a monkey and a male-goat as his pets. The monkey would drink all the milk once the owner departed. When it was time for the owner to return, in order to put the entire blame upon the goat, he would loosen its rope and rub milk on its mouth and tie the rope to himself and take a very honourable posture. The owner would return and notice that the milk was gone, the rope was round the neck of the monkey and the goat is roaming free with milk on its mouth. He would then beat up the goat with a stick, but say nothing to the monkey, who would keep sitting in the manner of a Sadhu after doing all his handiwork. At this juncture, Huzur would laugh out loudly. He would relate this in such a way that the entire sangat would laugh along with him. This anecdote was presented in the context of the battle with the mind, while the body is being subjected to the torture of being roasted in fire and subjected to fasts. The fault is that of the mind while the body is being subject to punishment.

Another of his anecdotes related to an old lady, whose daughter was ill. There was no hope of her survival. The old lady would pray each day, "O Yamaraj (Lord of Death), take away my life instead but please spare my daughter." Now, as it so happened, a bull

came barging into their courtyard. It put its head in a pot and its horns got stuck in it. It started scampering around with the pot stuck to its head searching for a way out, the pot being black on the outside, and the remaining body of the bull being white. The old lady saw this spectacle and thought that Yamaraj had come to take her. She pointed to the cot of her daughter and said, "I am not the one that is supposed to die. The one to die is lying there comfortably." This anecdote was related in the context of the difference between the heart and the tongue.

In Lahore, at Lala Veerbhan, Assistant Director of Industries, Punjab's house, the educated, well off people started putting all kinds of absurd questions to Huzur, just to start a debate. Huzur said in his special manner as to "what work does the Mulla have in the jungle, and what indeed does the bear have to do with the mosque?" He was explaining to persons of the literate class that spirituality is a subject of keeping good company. If you keep meeting, you would understand, but you do not seem inclined in that direction. The parallel of the jungle in relation to the life of worldliness is to be found often in the utterances of the Great beings:

बिखै बनु फीका तिआगि री सखीए नामु महा रसु पीओ।।

"Renounce the jungles of sense pleasures,
O my companion; drink in
the Supreme Nectar of Naam."

— Aadi Granth (Bilawal M.5, p.802)

The example of the bear was a little stiff but the light-hearted manner of the jest in the Punjabi language created an impact that none took offence.

Huzur would give another example of a Namazi, whose wife told him that by reading the namaz at night, the radiance of the Lord would appear on his face. Accordingly, he woke up at the first watch. He

proceeded to wash his hands and face, but could not find water. So, he thought of doing the 'Tayammum' i.e. washing with sand. When he rubbed the floor with his hands, they struck the black pot, lying upside down. And, in the process, his face got painted black. Early in the morning, in a state of joy, he went to his wife asking her if Lord's radiance had started to show up. She replied, "If the radiance is black, then it certainly has come with good measure," and Huzur would burst into guffaws and the entire sangat too experienced showers of laughter.

In the same manner, he would present an example of Saain Bullehshah. A man came to Bullehshah saying that you are a man of Allah. Pray for me that my wife, who has run away, comes back. Bullehshah thought that if I pray here, a crowd would gather. He took that man along with him and began to walk. Further up, some eunuchs were dancing and the song that was being sung was, *'चीना इंच छिड़िन्दा यार।'* Bullehshah joined them in dancing, and in his will, sang this verse:

अंबियां वाली बगीची ए ते खज्जिया वाला बाग़।
खोतिया वाला साध बुलांदा सुत्ती एं ते जाग।
चीनां इंज छिड़िंदा यार।

"Be it in the little garden of raw mangoes,
or the garden of dates.
The Sadhu owning donkeys calls out to you:
'If you are asleep, then hasten to wake up.'
Thus has the grain to be threshed, O friend!"

In other words, this is how the soul has to be cleansed of the impurities of the mind. These people are all-knowing. He saw what condition that woman was in. He gave his attention and she left her lover's bed and came running, and started dancing with the eunuchs. The people complained to Bullehshah's father, who was a 'Kazi' (magistrate). He was already displeased that

although being the son of a 'Saiyyad' (a descendent of the Prophet), he had kept donkeys for pets and had lost all sense of propriety. He left his house, full of anger. Bullehshah saw from afar that his father was coming. The Kazi had a long bead-string in his hand and marks on his forehead on account of the frequent bowing. While singing, he read the verse:

लोकां दियां मालां ते काज़ी दे हत्थ माल।
सारी उमर मत्थे टेके खुस न सकिया वाल।
चीनां इंज छिड़ींदा यार।

"The people pray with a rosary and
the magistrate (Kazi) holds the merchandise.
Despite having prostrated all his life,
he could not split a single hair of truth.
Thus has the grain to be threshed, O friend!"

In other words, what is the point of putting outer symbols and marks? What counts is the inner condition. When he came closer, Bullehshah said, "Let me give my father something he'll remember!" He gave his attention and Kazi Sahib also began to dance along with the eunuchs. Then Bullehshah sang the following verse:

पुत जिनांदे रंगले मापियां नूं देंदे तार।
चीनां इंच छिड़ीन्दा यार।

"The parents of those, whose sons
are dyed in the s of the Lord,
get liberated by their sons.
Thus has the grain to be threshed, O friend!"

Bullehshah's father, who was the city's Kazi, set aside all manners and reputations, rules and regulations and began dancing along with the eunuchs! At this point, Huzur would guffaw openly and with roars of laughter of the entire sangat, the environment became fragrant.

Huzur used to relate a joke about an ecstatic fakir. A barren woman goes to a spiritually intoxicated fakir and says, "Sain Ji, write me an amulet for having a child." She says this many a times. Then one day, out of his own will, he writes something on a piece of paper and gives it to her. The woman makes a locket out of it and wears it on her neck. One after the other, five children are born to her. She realizes that the amulet is very effective, let me see what is written in it. She finds it is written: "छिंज पई दरबार धरेकां फुल्लियाँ।" (धरेक, Dharek is the name of a flowerless tree) i.e. 'While in the durbar there is blemish, flowers have bloomed on the Dharek tree.' The woman goes to the fakir and says, what is this that you have written, "छिंज पई दरबार धरेकां फुल्लियाँ?" He says, "अच्छा, फेर फुल्लियाँ, फुल्लियाँ न फुल्लियाँ, ते न सही" "Okay then, let the flowers – those flowers, not be". She goes home and finds that all the children are dead. Through this, Huzur used to explain that it is all a play of concentration.

Huzur used to laugh copiously even after relating a joke on himself. He said, "Once a woman said, I have to say something to you. I asked, what is it that you wish to state? She said that 'people at home started off for a bath in the Ganges; I too had to go along. Going there, I also had to take bath along-with them. They gave me a coin for oblation in the Ganges. When I refused, they became angry with me. I was furious and I took the coin and flung it at the forehead of mother Ganges.' 'Then what happened?' 'Why did you disappear?' 'It was good that it happened, but why did you change your deity? Hold your ears and promise that you will not do that again.' Says she, 'You too hold your ears you will not disappear again'." Saying this, Huzur would guffaw so loudly that sangat would be in raptures. Those fortunate ones who have witnessed those scenes cannot

ever forget them. Whenever Huzur used to laugh, even the doors and walls appeared to be swaying and laughing.

हँसते थे वस्ल में दरोदीवार मेरे साथ

"Even the doors and walls would laugh alongside with me,
when we were together."

This was the condition when he was present. All those jokes were with his life. Alas! What wonderful days were those that melted away like a dream. After his departure, the state of affairs is:

अब रो रहा हूँ मैं दरोदीवार देख कर

"And now, I am weeping, looking at the doors and walls."

If these pangs of separation continue, would that not be wonderful?

SIMPLE, BRIEF AND COMPREHENSIVE DISCOURSE

The Sants have a principle that they present the essence of volumes of texts in few and simple words. Simplicity and brevity – extreme brevity, is the very life of their utterances and writings. Huzur Maharaj would put across, in a few words, matters of great importance with such simplicity and clarity, that they would enter the heart. In his satsang, one who was an M.A. would receive the dosage of M.A., a middle class person that of the middle class and a primary class person that of the primary class. Even the most illiterate of persons would get such clear indications that the essence would be clear as glass. To put across abstruse matters in a few words was the art of his utterances. 'Brevity is the soul of wit.' If beautiful language is a sword, then brief, essential description is its excellence, its incisive cut. What is the secret of the sword's cut? A large quantity of iron is melted and remelted and purified to arrive at a lighter sword capable of chopping. Huzur

Maharaj would utter a few words, but the backdrop to the same would be considerable. He had made an exhaustive study of published and unpublished texts of all religions and utterances of Great beings. His brief utterance was the cut of the sword, selected and extracted from a heap of iron. Maharaj Kirpal Singh Ji had told Huzur, “What you are able to put across in a few words, and the simplicity and clarity with which you put them across, we cannot present it with so many words.”

The brief description also becomes two-edged 'सहल उलमस्तना' (‘Sahal ul-Mastana’ in Urdu) at times—words being so simple that even a child would understand, and the meaning so deep that great intellectuals may scratch their heads and yet not comprehend. This was not the case in Huzur’s utterances. If he gave indications, he would exemplify them with commonplace instances, things which are known and seen by everyone. His words were understood by everyone, and if the literati expounded upon them, they could open dictionaries after dictionaries of in-depth meaning in their folds. Some utterances, culled from the limitless treasury of his nectar-suffused words, are given below.

Huzur would say, “The human being keeps consuming poison and keeps lamenting as well. Yet, he keeps on consuming even more poison.” These are a few simple, straightforward words, but they present the picture of every aspect, every level of life. People eat copiously, fall ill, become miserable, but do they desist from excessive eating? Enmeshed in the indulgences and attractions of the sensory organs, the human being reaches a condition that he is no longer capable of using them but yet, does he leave them aside? When people came and related their sorrows, cried out from their griefs, Huzur would quote:

सरब रोग का अउखदु नामु

"Naam is the panacea, the remedy to cure all ills."

— *Aadi Granth (Gaudi Sukhmani M.5, p.274)*

and say, "You have received the wealth of 'Naam', now go practice it. It is the panacea for all ailments. Should you procure the medicine but keep it in the drawer and not consume it, how would the ailment get cured?" How simple, pithy and heart-touching an utterance!

Huzur would say that the trade of spirituality is not in credit, but in cash – do and experience. 'Naam' is received, now practice it. This is a knowledge of 'dying while living'. Do not live under the illusion that you will find it after death. In this context, he would say, "He, who is a Pundit while living, is also a Pundit at death. He, who is an illiterate while living, how will he become literate after death?" What a significant thing has been said in a few words! The various exoteric practices (Karmakaand, Shari'at) of the different faiths stand on the principle that you will receive when you are dead, isn't it? In Huzur's sangat came illiterate farmers as well as literate city-dwellers and intellectuals. People may belong to any social class, if they have not sat at the feet of an experienced Great being and found the Truth, they are all entrapped, thinking that studying of religious scriptures or getting a Pundit to do recitation of the same, going on pilgrimages and riverbanks will make them entitled for virtuous deeds, after they die. These are all good deeds which will fetch good rewards. Lord Krishna has implied in the Bhagwad Geeta that "good deeds and bad deeds both are like chains of gold and iron that keep us bound." None has any reply to counter the warning that Huzur has given in a few words.

Often, intellectuals would land at Huzur's durbar for a debate and ask strange questions. Huzur would

reply them in one or two words and the need for debate would no longer exist. Once, a rationalist asked him, "Why was this world created?" Huzur said, "Let us go ask the one, who has made it." He then added, "After reaching there, both mind and intellect would cease. So who would ask the question? First get out of the house that is afire (i.e. rise above gross body-consciousness). When you have escaped, then ask as to who started the fire, and why did he start the fire?" Once, the Arya Samaji brothers came to meet him. They insisted that they did not accept anything beyond 'Brahm' existed. It is the ultimate stage and there is nothing beyond it. Huzur said, "In our texts, there is mention of 'Paar Brahm' (Beyond Brahm), as well as 'Kootastha Brahm' (the root Brahm, situated atop). You may agree or disagree, but you do agree up to the stage of Brahm, after all! So since we have a common path to tread up to Brahm, why don't we travel till there together? If there is anything to be seen beyond it, you may come along; otherwise, you shall have reached up to Brahm anyway. But the Sants assert that there is much beyond it."

Huzur Maharaj's description was so distinguished, his choice of words so perfect in that Truth was explained in a manner that all could understand, and yet none would take offence. How beautifully has he replied during the debate on Brahm and Paar-Brahm—no one's belief was decried and yet, Truth was put across with clarity that spirituality is not a subject to expound and comprehend but that of seeing and experiencing through meditation.

There is a similar example of a Christian priest of Beas. The priest used to occupy the bungalow outside the Beas station. When Huzur was passing by, one of the priests asked, "Maharaj, please tell us whether your Baba Jaimal Singh Ji is greater or Jesus Christ?" The

intention of the questioner was obvious. He only wanted to get Huzur to say such a thing that would raise a controversy. Huzur said, “I have seen Baba Jaimal Singh Ji. I can speak about him. If you can materialize Christ before me, then I would be in a position to make a comparison.” The first thing he pointed out was that I have seen my deity, my Guru, and you have not. You only possess bookish knowledge. As Kabir says:

मैं कहता हौं, आँखिन देखी, तू कहता कागद की लेखी।

“I speak after seeing with my own eyes,
while you speak from the writing on paper.”

— *Kabir Sakhi Sangrah Part-1 (Shabd 78, p.45)*

The second aspect is that Sikh (disciple), in the true sense, is made only when Guru appears within and speaks to him. The Guru-power never dies. Even if the Competent Master leaves his body, he can appear in divine form or in physical form, in response to the cry of the disciple. Hundreds of initiates of Huzur or new brothers, who have taken ‘Naam’ from Maharaj Kirpal Singh Ji, can testify on the basis of their personal experience to this. Huzur could have made Baba Ji to appear physically, but from where could the priest bring Christ?

Huzur would speak upon the finer aspects of spirituality in simple words replete with examples. He would say, “In between the eyebrows, behind the eyes, come to the ‘Tenth Lane’, which is the seat of the soul. There, Guru is awaiting you bearing mercy and grace in both hands.” In this context, he gave an example that even a thick-headed person could understand easily. He would say, “Guru is like a woman in veil. He will not come out on his own. The child may keep crying outside. He says, ‘He can go to hell.’ But when the child comes near the door behind the eyes, he promptly extends his hand and pulls him in.”

Another interesting utterance of Huzur was, “Should the chair get damaged, then a carpenter has to be called. Should the table break, call the carpenter. Should the door break, call the carpenter. Why not keep the carpenter at home itself?” In other words, why not make the Master appear within? Have a conversation with him whenever you feel like. This was the science he had come to the world to teach, and he gave its practical experience to people. Once, in his own Will, he said during a satsang, “If only one is willing to part with his mind, can he then go home. Is there anyone here willing to give up his mind?” One person stood up and said, “Maharaj, I give it up.” He said, “First, make it you own. How can you give something that does not belong to you?” In the context of faith in the Master, he gave an example that while being seated in a vehicle, you have full faith in the driver that he would definitely take you to your destination. You trust a driver, who has not taken his fare from you as yet, but you have little faith in the Master that he will take you safely across to your True Home, after liberating you from the bondage of birth and death?

There is a saying of Huzur Maharaj, full of essence, in which he says, “The soul (Surat) was a princess. It was due to wed a king. But it befriended a sweeper (mind-body)!” Now see, our soul is under the bondage of mind; the mind further keeps wandering at the centres of the sensory organs. At times, the organ of sight drags it into lovely scenes; at times, the tongue into delicious tastes. There is filth and dirt at the sensory organ centres. The eye exudes rheum, the ear contains dirt, the nose has mucous, saliva drips from the mouth and down below is excretion and urine. If the mind, which lives at the level of the senses all the time is not a sweeper, then what else is it? This has

been described in Mahabharata (Anushasan Parva 158) and in Kathopanishad (I.3-3,4) thus:

आत्मानं रथतिं वद्धि शरीरँ रथमेव तु
बुद्धं सारथं वद्धि मनः प्रग्रहमेव च।
इन्द्रियाण हयानाहुर्वशियाँ स्तेशु गोचरान्
आत्मेन्दियमनोयुक्तं भोक्तेत्याहुर्मनीष्णिः।

"The soul is a rider upon the chariot of the body;
the intellect is the charioteer, mind is the reins,
while the horses of the senses keep dragging it
into the fields of sensory objects."

The example is straightforward and clear but only the literate would understand it, the illiterate farmers would not. And then, it does not carry such a weight. But the way Huzur handles the delicate subject gets across to one and all. It results in one beginning to despise the indulgences and attractions of the sensory organs.

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CHAPTER 5

Now, Stoutly Hold Your Heart

Now the heart-breaking episode is to be written, at the very thought of which, the heart explodes. Maharaj Kirpal Singh Ji says, "Even after meeting Satguru Dayal, I was not fortunate enough to have that happiness, which was the consequence of this auspicious meeting. Five years after receiving initiation, in 1929, I saw this heart-rending scene within of Huzur taking leave of this mortal world and proceeding to his true Home. I had to witness this scene 18 years prior to Huzur's leaving the physical body. Even after that, while I felt the coolness and relief through the darshan of Huzur; at the same time, the fear continued to stalk me that Huzur may leave. Which is why, I made repeated requests until the very last moment at the lotus feet of Huzur that he may continue to remain with us. But this request was not accepted." Yes, however, for a while, this moment was put off as will be described later.

Throughout his life, Huzur did not rest. Of the 24 hours in a day, he devoted 20 hours in the service of the people. It was the consequence of hard labour and indifference towards taking rest, that at the age of 90 years, his body could not bear the load, and upon the request of the disciples (Sadh-sangat), was compelled to rest and have medical treatment. This relates to September, 1947. Before going to Amritsar for treatment, Huzur appointed three committees. One committee was formed to look after the administration

of Dera Baba Jaimal Singh, of which Huzur himself was president, while Sardar Bahadur Jagat Singh was vice-president. The second committee was for the development of Dera land and matters pertaining to agriculture. The third committee was about satsang programmes, the charge of which was handed over to Maharaj Kirpal Singh Ji and for his assistance, the veteran Sardar Gulab Singh Ji was chosen. During those days, Huzur announced in a packed satsang, "I have grown old and cannot attend all the work on my own, therefore for different works, committees have been appointed. If any satsangi wishes to enquire about any matter relating to the inner spiritual progress, he may ask the same from Sardar Kirpal Singh, who will function as per my orders."

SATSANG PROPERTY BELONGS TO THE SANGAT

In the same satsang, Huzur said, "The property of Dera Beas and the satsang belongs to the sangat (disciples) only. If any individual owes anything from me, he may come forward just now. I have only consumed vegetables and petrol in the cause of sangat, and for that I beg the sangat to pardon me." Upon hearing this announcement, there was great uproar in the sangat, because this was not the first announcement of this kind. Sometime earlier also, Huzur had made such an announcement during a packed satsang. Huzur also said, "I have written two wills in which it has been made clear that all the property belongs to the sangat." After this, both of Huzur's sons, Sardar Bachint Singh and Sardar Harbans Singh stood with folded hands before the sangat and announced. "Huzur has given us a lot already. We will not cast an eye towards the money of the satsang.[21] We will serve selflessly with a clean intention, like other devotees (satsangis)."

Upon returning from satsang, Huzur said to Maharaj Kirpal Singh Ji, “For the work of satsang, you are not under any committee but shall work directly under me.” Before proceeding to Amritsar from Dera Beas, Huzur also settled the matters related to the house. The will, which was written for the family members, was also signed by Maharaj Kirpal Singh Ji. When all others were about to leave, after writing the will documents, Huzur said, “Kirpal Singh! Remain here.” Then Huzur said, ”If Bibi Rakhi stays in the Dera, continue to pay her 50 rupees per month. Likewise, to Bibi Laljwanti as well. I have spoken to Munshiram about this; tomorrow, he will show you the balance sheet.”

Upon hearing this, Maharaj Kirpal Singh Ji felt as though lightning had struck his body and mind. With tears in his eyes and spreading to the hem of his shirt (Jholi), he begged Huzur and prayed, “Huzur, throughout my life I have not asked for anything from you. It does not mean that I have not received anything. I have been getting all, even without asking. Today, for the first time, I am begging Huzur to continue to be with us. Please do not bequeath us the stain of going away.” Huzur said, “Alright, we shall see.” Around 3-4 pm, when Maharaj Kirpal Singh Ji again presented himself for the service, Huzur said, “For a while, it will be like that, Kirpal Singh.” This relates to September, 1947. After this, Huzur remained until 2nd April, 1948, i.e. for seven months more.

21. When Huzur had his land registered in the name of his children, there were several satsangis present for Huzur’s darshan. In front of them all, Huzur told his sons, “I have given you sufficiently for your requirements. Do not cast an eye upon the Dera.” At that time, over a thousand satsangis were present there.

THE SECURITY OF THE MUSLIM BRETHEREN

Before leaving for Amritsar, Huzur directed Maharaj Kirpal Singh Ji to stay on in Dera Beas and attend to the work of satsang. Further Huzur said, "Kirpal Singh! At a time of lenience, remain lenient and at a time of strictness, be strict, take care in accordance with the conditions." When Huzur was proceeding to Amritsar, on the way a caravan of Muslim brothers was passing through under the protection of the Pakistani Military, in which Muslim refugees were migrating to Pakistan. There was a caravan ahead and also one at the rear. Huzur asked to stop the car pat in the middle. Subedar Shivdev Singh, who accompanied him as a personal security guard, panicked and asked Huzur, "What have you done?" Huzur called out to the commander of the Pakistani Military and said, "I have some Muslim brothers with me at the Dera. Please see to it that they reach Pakistan safely, without any inconvenience." There were about 150 Muslims refugees, who had taken shelter at the Dera. Huzur had directed Maharaj Kirpal Singh Ji to safely include them in this caravan.

When Maharaj Kirpal Singh Ji sent them away in lorries, they were waylaid by Akaali brothers. They were quickly brought back to the Dera. Maharaj Kirpal Singh was proceeding for satsang. He was informed that the Akaalis were lying ready in wait to kill the Muslims, and some more are coming to attack. Maharaj Kirpal Singh Ji handed over the work of satsang to someone else and proceeded alone to the spot, where the Akaalis were preparing for the attack. He said to them, "Brothers! The glory of the Sikhs lies in protecting those who come to their refuge."

जो सरणि आवै तिसु कंठि लावै इहु बिरदु सुवामी संदा।।

"The Lord lovingly embraces whoever

comes to His Sanctuary –
this is the way of the Lord and Master."

— Aadi Granth (Bihagda M.5, p.544)

"These Muslim brothers have come into our refuge. It is a great sin to kill one who has come into refuge." Amongst them were two elderly Akaalis as well. They said, "You have been merciful and have saved our Dharma. Now you may take them away and we will not trouble them. You may accompany them for safe passage." Maharaj Kirpal Singh Ji went and called for the lorries. Then he said to the Akaali brothers, "These brothers lived along with us like brothers for quite some time. But now the conditions have become somewhat disturbed, due to which they are in danger. That is why they are leaving. It will be so much nicer if you embrace them before departing." The Muslim brothers alighted from the lorries and those people, who were earlier ready to slay them, embraced them and wept heartily. Both the killers and those to be killed were embracing and weeping!

MAHARAJ KIRPAL SINGH JI IS CALLED

Huzur Maharaj reached Amritsar. On 4th October, 1947, on the advice of the doctors, a blood transfusion was administered, which on account of improper match resulted in considerable increase of Huzur's agony and restlessness. Malik Radhakrishan was also there. He disconnected and threw away the tube through which the blood was being transfused. The condition remained quite serious for the next two-three days. The doctors suggested a medicine, which was not available in Amritsar. Dr Harbans Kaur, daughter of Huzur's relative Sardar Kunda Singh, was present there. She was sent by car to Jullundar to procure the medicine. Subedar Shiv Singh was also sent along with her for

security. At that moment, Huzur called Bibi Hardevi and directed her to go in the same car and on the way, alight at Beas Station and reach the Dera, where Sardar Kunda Singh's wife who was there in the Dera be brought upon her return to Amritsar along with Dr Harbans Kaur after procuring the medicine. Huzur also directed Bibi Hardevi to "ask Sardar Kirpal Singh to also come to Amritsar in the same car. I have some very urgent work with him." Thus, obeying the orders Huzur, Sardar Kirpal Singh Ji reached Amritsar on the night on 11th October in the same car on its way back.

ENTRUSTING INITIATION DUTY TO MAHARAJ KIRPAL SINGH JI

The next day, on 12th October, in the morning, when as per regular practice Bibi Ralli, who was in Huzur's service, went up, Huzur asked, "Has Sardar Kirpal Singh come to Amritsar?" When she replied in affirmation, Huzur immediately called him and told him, "I had an urgent work with you. I have handed over all duties, but till now, I have not handed over my duty of spirituality and the work of spiritual initiation to any one. I now transfer the same to you, so the work of spirituality may flourish and grow." On hearing these words, Maharaj Kirpal Singh Ji's eyes were filled with tears and with sorrow-laden heart requested, "Huzur, the bliss that can be experienced at your lotus feet, cannot be had even in the higher regions and planes." Huzur consoled him and said, "The mission has to be accomplished. Baba Ji had ordered me and I too had to do the work." At this time, Bibi Hardevi and Bibi Ralli, both were present. When they came down, Bibi Hardevi said to Bibi Ralli, "The way Huzur is talking, it appears that he is in the process of departing. Let us take Malik Radhakrishan and let us all make a request to Huzur that he may continue

to have his protective hand over our heads. Why is he talking like this?" Bibi Ralli said, "Do not reveal this matter to anyone."

SECRET DECISION ABOUT THE OPERATION

Huzur's elder son Sardar Bachint Singh was sent a telegram at Sirsa about the discussion held on 12th October. Upon receiving the telegram, he reached Amritsar. Earlier he used to stay at the Dera for a few days. Now, after reaching Amritsar, he stayed with Huzur till his last breath. Maharaj Kirpal Singh Ji stayed at the residence of Huzur throughout this period and served with great love and devotion. During the day, he would leave for one and a half hour for lunch, and remained rest of the time, engaged in sewa (service). One day, when Maharaj Kirpal Singh Ji was returning from lunch, Sardar Hazara Singh, the compounder met him on the way. He said, "Do you know that Huzur is going to be operated upon today?" At four in the evening, Dr Nat will come for the operation. The room has already been arranged for." This happened around 1:30-2 in the afternoon.

When Maharaj Kirpal Singh Ji heard this news, he was stunned and the earth beneath his feet appeared to slipping away. The decision for the operation was kept so secret that even he did not have a clue about it. Immediately, he rushed to the upper floor of satsang house, where Huzur used to reside. There, Sardar Bachint Singh was seated at the door. He asked him, "I have heard that Huzur is going to be operated at four in the evening, is that true?" He replied, "Yes, Huzur himself ordered for it." On this, Maharaj Kirpal Singh Ji said, "I have enquired from senior doctors in Delhi. It is a dangerous operation and should not be undertaken." Sardar Bachint Singh repeated, "Huzur

has himself ordered for it." Maharaj Kirpal Singh Ji said, "You are related by blood. Kindly go and request Huzur that it is a delicate operation that should be best avoided." Bachint Singh said again that Huzur himself had ordered the operation and we cannot violate his order. Maharaj Kirpal Singh Ji said, "You have a blood ('Bindi') relationship. If you do not go, since I have a Sound ('Naadi') relationship with Huzur, I will go." After saying this Maharaj Kirpal Singh Ji reached Huzur and beseeched, "Huzur, have you given order for this operation?" Huzur said, "They had already made all arrangements." Maharaj Kirpal Singh Ji stated that the operation was very risky. The advice of the doctors was against this. He had consulted senior doctors in Delhi. He said that it did not make any difference to him whether he stayed here or there. But this was unbearable for us. Huzur Maharaj said, "You may relax, I will see what is to be done." Then, Maharaj Kirpal Singh Ji returned. In the evening, when Dr Nat came to take Huzur for the operation, Huzur said, "Doctor Sahib! I am feeling somewhat better now". The doctor thanked him. Knowing how dangerous the operation was, he said, "That is very good. Then there is no need for the operation now."

'I HAVE ALREADY ACCOMPLISHED HALF OF YOUR WORK'

During illness, upon returning from Amritsar, Huzur asked, "How many souls have I initiated?" The names of the initiates were properly registered in the records. After going into the records, it was informed that Huzur had initiated around 1,50,000 souls. The same evening when Maharaj Kirpal Singh came in for the service, Huzur said, "Kirpal Singh! I have completed half of your work, the rest half you have to complete." With folded hands, Maharaj Kirpal Singh Ji requested, "Huzur,

may it be as per your commandment! But there is a request. The rest of half work should also be completed by you. Howsoever, you wish to make me dance, I will willingly do so but Huzur should remain present before our eyes."

CONFIDENTIAL MATTERS

One night during those very days, Huzur, while discussing inner spiritual experiences, said, "The sun has risen. Can the people in Jullundhar see it as well?" People thought that his illness had affected his mind and he was delirious. When Maharaj Kirpal Singh Ji reached the feet of Huzur in the evening, Huzur repeated the same question. Maharaj Kirpal Singh Ji replied humbly, "Truly Huzur! the sun has risen. What to speak of the people of Jullundhar, but others in England and America, whosoever goes within, can see this sun."[22] Huzur said, "Kirpal Singh! you have given the right answer." He kept speaking of many confidential and privy matters. Dr Schmidt, who was an initiate of Huzur, also began to cast doubts whether Huzur's mind was at all working properly. Once he started to say to Maharaj Kirpal Singh Ji, who used to accompany him several times in the day for the service of Huzur, "You may ask the Huzur whether he remains in full consciousness or sometimes slips into an unconscious state?" How could Maharaj Kirpal Singh Ji ask this of Huzur? He requested, "Huzur! Dr Schmidt is sitting there and he wants to ask a question. It is that you mostly remain in silence. Whether your attention

22. Guru Nanak had also asked the same question at midnight. His sons assumed that his decrepitness had imapired his good sense. However, Bhai Lehna, who later on came to be called Guru Angad, replied, "Yes Master, the sun is risen." Guru Nanak again asked, "How much has it risen?" He replied, "To the extent you have risen it." After all, the sun had to rise due to Master's grace!

remains in the upper realms or do you fall asleep?" But Huzur was all-knowing and said, "Just tell Dr Schmidt that I remain fully conscious and at no point am unconscious. Yes, sometimes I do fall asleep. But my attention remains focused." During the illness, Huzur kept revealing several secret matters but the people around could not understand them. Huzur would say, "I feel sorry that the initiates of Sant Mat are also falling prey to misunderstandings. The teaching of the Sants tells us that until you see with your own eyes, do not believe even the Master."

जब तक न देखूं अपनी नैणी।
तब लग न पतीजूं गुर की बैणी।

"Until I do not see with my own eyes,
I shall not believe the Guru's words."

It is an unshakeable principle of Sant Mat that the disciple should speak to the Master within. Generally, those who meditate, are unable to leave the body and enter within. Those who practice in accordance with the commandments of the radiant Masters, with love and devotion, shall meet the Master within and shall stand witness to this. This is the path of seeing through doing practice, do and see. Those who do not meditate say that going within is doubtful. Even if someone goes within, the inner experiences are unbelievable. If only they themselves would go within, they would believe others as well. The sangat should not believe such people. Those who have alienated themselves from the Master and God, will shatter the faith of others as well. Therefore, satsangis ought to open their inner eye. When their soul (attention) shall find focus within the physical body and journey to the inner regions, they shall acquire knowledge on their own. The science of travelling within in the divine regions is not error-prone, but one hundred percent correct."

On another occasion, Huzur said, "I am not bound by any particular place. The Sants, who are sent by God, give commandments to the world to follow the True path. Those who come to them for the sake of acquiring spiritual knowledge are told that if you follow such and such path, you shall meet God. The worldly people, to fulfil their vested interests, somehow manage to create some source of income for themselves even there. When such wealth accumulates excessively, the worshippers of wealth are born out of them, whose desires are never fulfilled. When such conditions arise, Sants leave that place and isolate themselves and thereafter, the temporal seats of worship and power continue to flourish there. Then the seekers of truth cannot feel the peace in their souls there. True Mahatmas are not bound by any particular sect or garb. They are free souls. They indulge in *"ना काहू से दोस्ती ना काहू से बैर"* "neither friendship with anyone, nor enmity." They teach the lesson of Truth. Those who shall remain in their company and practice meditation, shall qualify and those who remain away, it shall be their misfortune!"

Huzur would repeatedly emphasize, saying, "The work of spirituality (self-realization) shall be accomplished only by some expert of spirituality. How can the sangat be entrusted to someone blind? If you desire to search for me, find me out in such a person, who has merged into me. I shall not be found in the people who seek the world. Do not fall into an illusion. Practice meditation and reach the True Home to find me. I do not dwell in the creatures of wealth (Maya)." Go to some selfless enlightened personality who needs only me, and not these Deras. Gurmukh (True Disciple) is satisfied to meet the Guru and the Manmukhs (worldly persons) are lost in illusion (Maya). Once Huzur said, "Kirpal Singh! Wherever the people will find the wealth

of 'Naam', the world would reach there. What concern you have with the Dera? Go away from the Dera. Baba Ji had come away from Agra. He did not bring money with him nor did any sangat accompany him. He brought only his Master within. With his blessings, this Dera has become inhabited. I still love the sangat now, as I used to love earlier. It only needs to practice meditation and enter within. Then everybody will come to understand on their own. Everyone has a storehouse of knowledge within. If an uneducated person wants to learn with the guidance of some educated person, he can eventually become an M.A. On the other hand, just by sitting throughout life near an uneducated person, one cannot acquire an M.A. degree. Do not waste your time. If you desire to acquire self-knowledge, go and sit near someone who has experienced the essence of the soul. He will reveal this knowledge within you. He doesn't have to put something from outside. Keep asking the satsangis to practice meditation and continue with the satsang work. The beings are getting assistance from within and shall continue to get likewise. Continue your work under the commandments of the Master. If a woman follows the orders of the husband, and yet, people call her unchaste, let them do so. Remind all to do their meditation practice diligently and reach up to the Radiant form of the Master." Whenever Maharaj Kirpal Singh Ji had an opportunity to sit at the feet of the Master, Huzur would discuss the practical form, type and method of the spreading of spirituality and provide necessary instructions.

FINAL DECISION IN INNER REGIONS

This relates to the month of March 1948. One early morning at five, Huzur called for Maharaj Kirpal Singh Ji. Huzur sent his personal attendant Gandhi to call

both Sardar Kirpal Singh and Bibi Hardevi. On the way, Kirpal Singh Ji met Sardar Gulab Singh Ji, who asked, “Where are you going?” He replied, “Huzur has called me.” When he reached Huzur’s feet, Huzur said, “Today, it is to be decided finally in the meeting of the Sants. Every day you keep pressurizing me not to go, but to stay here. Whatever force you wish to apply, you may do so now.” So he asked Sardar Kirpal Singh to sit in meditation and Huzur himself also went within. The scene that was witnessed within was a meeting of the Sants on the same matter just discussed in the outer world. In the meeting, Kabir Sahib, Guru Nanak Sahib, Tulsi Sahib, Swami Ji Maharaj, Baba Ji Maharaj were present. Maharaj Kirpal Singh Ji requested that Huzur may not be taken away at this time. There is a lot of disturbance among the sangat and there is no support. Swami Ji Maharaj was in favour of this, but Baba Ji said, “In this physical condition, I will not let Babu Sawan Singh stay there.” After getting up from meditation, Huzur said, “Now have you seen with your eyes that Baba Ji is not ready to keep me here?”

THE SUN OF SPIRITUALITY SETS

During the month of March, Huzur had to face many physical difficulties. The sat-sangat had started to pray every morning before Baba Ji for the good health of Huzur, so that he may continue to preside over them. It was also requested before Huzur that he may request Baba Ji likewise, but Huzur always took the stand that, “I shall not say anything to Baba Ji. This makes difference in my True Discipleship. If you wish, you may make the request.” It was the duty of Maharaj Kirpal Singh Ji to convey the request of sangat before Huzur and to convey the direction of Huzur to the sangat as well. Once Huzur said, “Tell the sangat to do Bhajan-

Simran even now." As a result, a large number of people began to sit on meditation in the Large Hall.

On the night of 29th March, Huzur's physical misery increased. Throughout the night, he was restless. On 30th March, at five in the morning, when Maharaj Kirpal Singh Ji, alongwith Dr Schmidt, went upstairs, Huzur was in a lot of physical agony. His tongue had distorted and he was unable to speak.

Bibi Ralli used to narrate the private conversation of the family members to Bibi Hardevi, she told her that Huzur himself had said these words before everybody, "In my last hour, I will face more physical agony. However, should the one who has to work after me, sit beside me, my excruciating pain will be mitigated." So, Sardar Bahadur Jagat Singh, Bibi Ralli and other family members of Huzur sat near him, turn by turn but his agony did not lessen. On the 30th and 31st March, Huzur was in severe physical agony. Next day, on 1st April between six and seven in the morning, Maharaj Kirpal Singh Ji, along with Bibi Ralli, reached where Huzur, the True King was lying. Bibi Ralli also went along but soon left. There was total solitude now. Huzur was trembling and feeling restless. Maharaj Kirpal Singh Ji paid obeisance at his feet and requested, "Huzur, True King, it does not make any difference for you but we cannot witness this scene. Please have mercy upon us. Remove your sufferings on your own." It was a direct prayer before Huzur. After the prayer, when Maharaj Kirpal Singh Ji opened his eyes, he saw that Huzur's suffering was over. The Divine Lights were once again visible on the Radiant face of Huzur. Maharaj Kirpal Singh Ji describes the undescribable story of Huzur's last darshan as follows:

"Huzur, the True King, in his infinite grace, accepted the prayer and thereafter he was completely at peace

physically. The Radiant forehead was resplendent with divine aura. He opened his eyes that were dyed in the colours of God's mercy and grace, and glanced at this humble servant. Both eyes were radiating like those of a ferocious lion. Unable to control myself, I bowed and said, "It is all Thy grace." Huzur continued to look into the eyes of this insignificant servant for nearly three-four minutes without blinking. The eyes of the servant remained absorbed in the eyes of the Supreme Father and kept enjoying the sublime bliss. Each and every pore of my body was filled with unprecedented divine ecstasy, the like of which I had never experienced before.

"Then the merciful and gracious filled eyes closed, never to open again."

Maharaj Kirpal Singh Ji called Bibi Ralli and showed her that there were no sign of discomfort on the visage of Huzur. All other family members also saw that the suffering had disappeared. At that time, Huzur's personal attendant, Mr.Gandhi rushed outside and said, "With the arrival of Bhapa Ji, Huzur's sufferings have greatly lessened." Dr Schmidt estimated that Huzur would leave the body at night, but Maharaj Kirpal Singh Ji told Bibi Ralli that "Huzur would leave tomorrow morning", i.e., on 2nd April and not on that night.

At midnight, at half past two, Bibi Hardevi and Maharaj Kirpal Singh Ji, along with Dr Schmidt, went inside. At that time, Bibi Laajo, Bibi Rakhi, Sardar Ranjit Singh, Sardar Harbans Singh, Sardar Purushottam Singh and others were sitting in the room. Bibi Hardevi was massaging the Huzur's feet. On Huzur's left, Dr Schmidt and on the right Maharaj Kirpal Singh Ji were standing. As per his forecast,

exactly at eight in the morning, Huzur breathed his last and left the physical body.

Maharaj Kirpal Singh Ji placed his head over the chest of Huzur and said, “The Sun of Spirituality has set.”

Maharaj Kirpal Singh Ji told Sardar Bahadur that sangat is coming from far off. Therefore, the body of Huzur should be kept at least for two days, so that everyone could have his holy darshan.

The lifeless body was laid down in the courtyard of Huzur’s kothi (bungalow). People would enter from one door and exit from another. At that time, there was a dust-storm at the Dera and drops of rain began to fall. Dust was smearing the heads and faces of the people. At four the same evening, Huzur’s body was consigned to flames (cremated) on the banks of river Beas.

Maharaj Kirpal Singh Ji remained in the Dera until the fourth day when the ashes were collected. Next day, on 6th April, he came to Delhi.

जिसु पिआरे सिउ नेहु तिसु आगै मरि चलीऐ।।
ध्रिगु जीवणु संसारि ता कै पाछै जीवणा।।

“Die before the one whom you love;
fie on such life that is lived thereafter.”

— Aadi Granth (Siri ki War M.4, p.83)

UNBEARABLE AGONY

The news of Huzur Maharaj leaving the physical body spread all around like a wildfire. The people of nearby villages instantly rushed towards the Dera in whatever condition they were in, without caring whether they had put on shoes, turbans or proper clothes. It was as if thunder had struck them. Some could not tolerate this shock and sacrificed their lives. The brother-in-law of Sardar Nanak Singh, who worked as a compounder at

the Dera dispensary, while returning from post office after delivering telegrams that informed of Huzur's demise, felt so hopeless and sorrowful that he expired the same night. On the bank of the river, when the pyre was being lit, two young persons, from a village near the Dera were coming on bicycles. Someone told them that Huzur had left the physical body and this was his funeral pyre. On hearing this, they were so shocked that they jumped into the river and gave up their lives. In another village near the Dera, when a mother and her young daughter heard the heart-breaking news, they jumped into a well and sacrificed their lives. In the evening, when the husband came, he also jumped into the well saying what was the purpose of living now?

The most tragic incident relates to the wife of Judge Prabhu Dayal. When she attended the last prayer (Bhog), she was so grief-stricken that her tears did not stop flowing. On her way back, she leaped into the gushing river and made a sacrifice of herself to her Guru.

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CHAPTER 6

Without You Life Has Become a Heavy Burden

The dazzling Sun of spirituality, which was providing life and divine light to the entire world through the Radiant form of Shri Hazur Baba Sawan Singh Ji Maharaj had set. Just as after blazing light, the sudden darkness seems to be deep and penetrating, it was somewhat of a similar situation that existed at that time. Those lotus eyes, suffused with Divine Nectar, whose single lyrical glance lifted the souls from the earth down below to the heavenly skies above — where were those glances to be found now? Thousands upon thousands of eyes were yearning to see those eyes, the radiant form, through whose holy body, through the bright milky-white garb the blessed moonlight emanated and engulfed the entire environment with effulgence, enveloped the seekers seated at the feet in a circle of Divine Light — where was that endless source of life and light now? The towering wish-fulfilling tree in the desert of mortifying-scorching life, sitting in whose dense shade people used to find coolness and rest, had disappeared and the people were wandering around in search of it. The unfortunate weary-lost souls, the shelter-less ones going to him and his raising his hand and saying, "Don't worry," which were but two words, but they provided solace and succour to lacerated hearts and broken hearts would become whole once again. The ears were yearning to hear those two words of consolation flowing from a tongue suffused with Love-

Nectar. The Ocean of Divine Grace, whose infinite mercy forgave the sinners, saying, “Stop, and do no more,” the eyes were searching for that merciful Redeemer.

Much prior to when Pakistan was created, Huzur, the gracious Master, had declared that there will come a raging red-hot storm and hurricanes would rage but for those coming to his shelter, he declared, ″असी ओहला कर लांगे″ “We shall conceal ourselves,” i.e. the sangat shall be taken into protection by the Master’s grace and mercy and no one would get hurt. He, who absorbed the sufferings of the entire world in his heart, the very form of God’s endless grace and mercy had disappeared before the eyes and people wept inconsolably remembering his benevolence. To the extent one had envisioned that personality, to that extent, one had the realization of the deprivation. As to what he truly was, the one whoever saw him in his pristine glory, imagine what his condition would have been!

In his satsang discourses, Maharaj Kirpal Singh Ji often said, “A living Master is a great blessing.” Whosoever had the good fortune to sit at the feet of that Great being, would vouch for the truth of that statement but the level of experience from which Maharaj Kirpal Singh Ji says this, only he knows or the one, whom he may grant the inner vision; who else can know? The glimpses of these indescribable states can often be found in his satsangs. He says, “It is a great fortune to meet a talking and walking Saint during one’s life. You may say that if a Great being leaves his physical body, what is there to mourn? Only those know, who have given their heart away. Where the heart gets attached, people sacrifice their lives. There are thousands of worldly examples before you. Those who were truly

23. This refers to the lives several persons sacrificed upon hearing the news of the demise of Huzur Maharaj’s mortal body.

attached to Huzur Baba Sawan Singh Ji Maharaj, they sacrificed their lives for him.[23] They thought that sacrificing this material existence is to find everlasting life and sacrificing life meant to them merger with their Satguru, for which their life had been given. Take the examples of worldly lovers who died for their beloved. Just look at Sassi, who died wandering in the forests. Shirin died falling from the palace. Sohni, knowing that the pitcher was unbaked, still jumped into the river for the sake of worldly attachment and love. These are all worldly examples but one who is attached with his soul, what would his condition be? This state cannot be expressed in words. Yes, one who has experienced a portion of it, has experienced this acute agony, only he can know, what this state is like?"

"I remember, in the times of Hazur, when 'Gurmat Sidhant' was being written, there was a section on the agony of separation (Virah), which I took to Huzur to show. At first, it was written that Guru Angad Sahib, he too became anguished at Guru Nanak's departure. You may say that Guru Angad Sahib was the Divine Light of Guru Nanak Sahib, how could he be grieved? Why? Was he imperfect? No, brother. The world is attached to the heart whereas they are attached to the soul. Just remember, Great beings have two types of beauty, one is the Divine Beauty, providing glimpses of God. He comes as Ranjha Jogi[24] i.e. God comes in human form.

मौला आदमी बण आइआ।।

"The Lord has come in the human form."

— *Bullehshah*

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24. This is an indication towards Bullehshah's poem, 'रांझा जोगियड़ा बन आया।' Ranjha dresses up as a jogi (ascetic) and goes to beg at Heer's house. Now, Heer is observing the jogi as well as Ranjha in disguise. Bullehshah has allegorically expressed the combination of grandeur and gentleness in the Guru's personality.

And,

हरि जीउ नामु परिओ रामदासु।।

"The Lord's name came to be Ramdas."

— *Aadi Granth (Sorath M.5, p.612)*

Bhai Nandlal 'Goya' says:

मन ख़ुदारा आशकारा दीदा अम्,
दर सूरते इन्सां ख़ुदारा दीदा अम्।

"I have seen God in human form, walking and talking.
It is his beauty that God appears in that human body and
comes to connect souls with himself."

"Just see, does he not possess two kinds of beauties? One, that he became an actor and another the role he plays. So when you look at him, there are two beauties: one of physical similarity that he bears a body just like ours. He shares our sufferings and pains. He has passed through the world like us. He can give guidance in our worldly affairs too. Here, he functions as 'son of man' or works as a man, and since he is internally connected with God, he is 'God in man', God is seated in him."

There is an incident at Wazirabad from the times of Huzur. During some discussions, Huzur said, "If Baba Ji (Baba Jaimal Singh Ji Maharaj) just appears before me walking and talking, I will sacrifice everything for him." If we so desire that Huzur may appear before us, as we are sitting here and give the same commandments as he used to give while living, is that possible? It is altogether a different matter that the Master is Word-personified, he also comes to help us, taking on the human form before our very open eyes. But this form does not remain there always. So, the living perfect Masters have two beauties — one is outer and the other, inner. One is what he himself is, or a 'God in man' or God, the second one is the pretence that he has created, that of 'son of

man' or the human being. Therefore, the enlightened beings feel the anguish of separation when their own Masters leave. The tears of the world, (ईंसू, Een-soo) are for this side, only for this world; whereas the tears of the Great beings (आँसू, Aan-soo) are for that side, for God." And these tears are involuntarily injected into Maharaj Kirpal Singh Ji's poems which he wrote in remembrance of Huzur, in the state of the anguish of separation. A verse out of the poem, which was written just a day prior to when Satguru Dayal Huzur Baba Sawan Singh Ji Maharaj merged in the Ocean of Divine Light, is being reproduced here:

राज़े-उल्फ़त फ़ाश हो जाए न यूं देख अब कहीं,
वरना थी मालूम किसको दास्तां तेरे बग़ैर।

"Take care that the secret of love is not exposed.
Else, whoever did know the tale other than thee?"

The words are the same, which stand both for worldly love as well as eternal love, but the story relates to such personalities whose abode is beyond the seven heavenly skies. How can the worldly people comprehend that secret of love ('Raaz-e-Ulfat'), as to what that love-story ('Daastan') is? The agony of 'In your absence' ('Tere bagair') that occurs in the final phase can only be known by someone who has had the privileged experience of the inner self ('Bhedi'). The entire Ghazal goes like this:

ज़िंदगी अब हो गई बारे-गरां तेरे बग़ैर,
आज नाकारा है मेरी रूहो-जां तेरे बग़ैर।
आपकी नज़रों के फिरते ही ख़ुदाई फिर गई,
मेहरबां भी हो गए ना-मेहरबां तेरे बग़ैर।
देख इस मंज़िल पे लाके मुझको अब तनहा न छोड़,
उम्र सारी जाएगी यह रायगां तेरे बग़ैर।
एक मुद्दत से है बेरौनक़ मेरी दुनिया-ए-दिल,
पहले सी जज़्बात में शोख़ी कहां तेरे बग़ैर।

राज़े-उलफ़त फ़ाश हो जाये न यूं देख अब कहीं,
वरना थी मालूम किसको दास्तां तेरे बग़ैर।

"Now, without you, my life has become miserable.
Without you, my soul and life are good for nothing.
The moment you turned your eyes from me,
the entire creation turned against me.
Even those who were kind and compassionate
have now become callous and cruel.
I beseech you, O my Beloved,
not to leave me alone at this juncture
Otherwise, without you, my whole life
would become futile.
The orchard of my heart is desolate and
bereft of any charm.
In Your absence, where is the once blooming and
ecstatic state of my heart?
Don't gaze thus, lest the secret of our love
would stand exposed.
Else, whoever did know the hidden tale besides you?"

As to what the condition of a true disciple (Gurmukh) is if the Master leaves the physical body, the indication of this can be found in this Shabad of Gurbani:

प्रभ सुआमी कंत विहूणीआ मीत सजन सभि जाम।।

"Without God, our Husband, our Lord and Master,
all friends and companions are like Yama
the Messenger of Death."

— *Aadi Granth (Majh Barahmasa M.5, p.133)*

The glimpse of this condition of the agony of separation can be found in this verse:

देखी 'जमाल' दुनिया, कोई नहीं किसी का,
देते हैं अब दिखाई अपने-पराये जम से।

"'Jamal' [25] has seen the world
no one belongs to another.

25. Poetic 'Nom de plume' of Maharaj Kirpal Singh Ji.

Both our own and the strange
now appear to be like Yama (Lord of Death)."

It was this very state of anguish of separation that had carried Kirpal Singh Ji away from his near and dear ones into the far off jungles of Rishikesh.

RETURN FROM THE DERA

On 6th April, after collecting the ashes of Huzur, Maharaj Kirpal Singh Ji, with tearful eyes and a heavy heart, paid respects to the city of the Master and returned from the Dera. Sardar Bahadur Jagat Singh Ji requested him to come on 13th April to the Dera to participate in the final prayer (Bhog). In response, Maharaj Kirpal Singh Ji said, "Now I shall only come if Huzur calls."

He left not only the seat of the Dera and its properties, but even the house there. However, holding the priceless wealth of spirituality, which Huzur had granted him for distributing freely with both hands and to continue the tradition with his mercy and grace, he proceeded from there. Huzur Maharaj had said: "Kirpal Singh! What concern have you by residing at the Dera? When Baba Ji had come from Agra, what had he brought with him? He had brought with him only the Master and the wealth of 'Naam'. And with his grace, the Dera has developed. The Master is with you. Wherever you will go, the seekers of truth shall be drawn towards you. Wherever the lamp is glowing, the moths (seekers) get attracted to it on their own."

"Wherever the lamp is glowing, the moths get drawn to it on their own," these words of Huzur rang absolutely true, it was for everyone to see now how from one Dera, several others had developed. This sequence of Huzur's mercy and grace has today spread to all corners of the world. At the time of writing, there are

more than 500 centres (presently, around 2,000) in the various countries of the world, as shall be narrated in the forthcoming chapter. Here, suffice it to mention the circumstances under which Maharaj Kirpal Singh Ji had to leave the Dera in order to start the spiritual teachings of Huzur at another place.

It is not something new. Such conditions have developed in all the times. Guru Nanak Sahib lived in Talwandi. His spiritual successor Guru Angad Sahib moved from there to Khadur Sahib. The progeny of Guru Nanak opposed him throughout his lifetime, in fact, this process of opposition continued for several generations. Guru Amardas Ji moved from Goindwal to Amritsar. So, this system has continued right from the beginning.

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CHAPTER 7

Solitude in the Forests of Rishikesh

After staying for a few days in Delhi with his elder son, Darshan Singh, Maharaj Kirpal Singh Ji proceeded to the solitude in the forests of Rishikesh. When around 30-40 persons started to visit Darshan Singh's home on a daily basis, one day, Maharaj Kirpal Singh Ji left for Rishikesh without informing anyone about his address. When the near and dear ones appear to be like Angels of Death, how could peace of mind be attained in such a crowded place? Maharaj Kirpal Singh Ji says, "What is the use of a disciple's life after his Master? What is left for showing one's face? I had thought that I would never show my face to anyone again. The whole of my life would be spent in his remembrance only, but I had to come back." The moths who had sacrificed their lives upon hearing of the death of Hazur Maharaj had struck a good bargain. But the ones who had to live this unbearable suffering, what would their condition be?

कहदो कोई कोहकन से कि मरना नहीं कमाल
मर-मर के हिज़्रे-यार में जीना कमाल है

"Someone, do tell the cutter of the mountain*
that dying is of no wonder.
What is of wonder is to live,
while pining with desire for the Beloved."
[* refers to Farhad, the lover of Shirin]

Maharaj Kirpal Singh Ji's life was totally surrendered to the Master. Each and every breath was a sacrifice

before the Master. It was like living while dying. What is the state of the disciple when the Master leaves the physical body, in this context, many incidents from the life of Great beings have been presented by Maharaj Kirpal Singh Ji. Of these incidents, one relates to Maulana Rumi, which throws light on the solitude of Maharaj Kirpal Singh Ji during his stay at Rishikesh. When Shams Tabrezi, the Master of Maulana Rumi finally left for the Region of Truth, in his state of the anguish of separation, Maulana Rumi's attention got fixed within only to find Shams Tabrezi standing before him, who said, "All your reading and writing is worthless, just look towards me." The eye met the eye. The waves of Eternal Life, ecstasy of the self filled each and every pore of his body. In that ecstasy, he forgot everything. For sometime his attention remained fixed. Shams Tabrezi said, "Go, your task is accomplished." Who can understand and describe this indescribable state! It was only a hint.

Maharaj Kirpal Singh Ji left Delhi and proceeded to the dense forests of Rishikesh. There, he stayed at Neel-dhaara (Haridwar), Neel-kanth, Swarg Ashram and other isolated places. There, he would not speak to anybody and would remain absorbed in meditation throughout the day. He did four sittings of meditation, each four hours long, which means that he remained absorbed in meditation for 16 hours during the day. He was utterly careless about eating-drinking etc. His old companion, Lala Mangat Ram and another gentleman, Dwarika Das accompanied him. On the recommendation of Lala Mangat Ram, Bibi Hardevi was also permitted to join his company. Lala Mangat Ram stayed on till the end, but Dwarika Das's wife somehow convinced him to return with her. The others, who were staying with Maharaj were issued strict instructions,

"Do not disturb me for food etc., nor chase me. Leave me the way I am."

In the first instance, Maharaj Kirpal Singh Ji stayed for three weeks in Haridwar at Keshav Ashram in Neel-dhaara, which is also known as Mauni Baba Ashram. It was an isolated place in the dense forest then. Now, there are proper platforms and cemented roads. At that time, it was a virgin forest and people could only go by boats. Besides wild animals, there were plenty of snakes too. When he reached there, carts carrying wooden logs were passing; he asked his companions to purchase the logs as they would be of use in the morning.

Maharaj Kirpal Singh Ji asked the companions to return to the city else they be found dead in the morning, for there were too many snakes there. One day prior to his reaching there, a snake had bitten a man, who died on the spot. On his advice, one of the companions left the place while the others remained there. The rooms of Mauni Baba Ashram had doors, but did not have bolts, thus no lock could be affixed. In order to keep a vigil over snakes at night, he and his companions started doing the watch turn by turn. One day, when Maharaj Ji was awake, a snake sneaked in through the window. It was a huge Cobra. It entered the room and sat spreading its hood in the kundalini position and struck the wooden charpoy of the companion with great force. Fortunately, there was a tin box that it struck and immediately, there was a noise of the knock. When Maharaj Ji switched on the torchlight and directed it upon the snake, it started to circle the room at great speed. Sensing the door was closed, Maharaj Kirpal Singh Ji got up and opened the door and let the snake out.

At Neel-dhaara, Maharaj Ji's programme was that he would sit and remain absorbed in Samadhi at such

a lonely spot where even a bird could not flap its wings. He wore only a dhoti, kurta and had no turban etc. — that was his dress. He had food only once a day, that too on the request of his companions. Otherwise, he was not bothered.

DARSHAN OF MOTHER GANGES

During stay at Neel-dhaara, one day, while looking for him, one companion reached the spot where Maharaj Ji was sitting in Samadhi. After sometime, he saw a lady with her hair open, standing in the middle of the river taking bath. She was wearing a saree and was just above the water. Seeing this eerie scene, he feared that it may be some apparition, who could stand in the middle of such deep water and have bath in the strong flow of the water! In the meanwhile, he saw that the woman was approaching Maharaj Ji. He could not hold himself, rushed and caught hold of the feet of the Master and prayed that 'something' was heading towards him. Maharaj Ji opened his eyes and said, "Had you not made the commotion, you would have seen for yourself as to who that woman was." In the meanwhile, the mysterious lady, who was visible a while earlier disappeared into the water. When the companion asked, Maharaj Ji told him that the lady was none other than Mother Ganges. "Had you not disturbed, you could have seen with your own eyes how she would have met us."

AT SWARG ASHRAM

From Neel-dhaara, Maharaj Ji reached Swarg Ashram at Rishikesh. There he stayed at Rani ki Kothi, where during earlier times, Swami Shivananda used to reside. At some distance from Swarg Ashram, there was a rock in the middle of the river which was chosen as the spot

for meditation. Maharaj Kirpal Singh Ji used to sit on that rock and remain absorbed in meditation or would cross the river to sit in the cave where Seth Jaydayal Goenka, the owner of Geeta Bhawan sat for meditation. Besides isolation, it had the benefit that no one could disturb him there for food-drink etc. One day, there was a telegraphic message that the flow of water was quickly rising upstream and the level of the river may rise by 5-6 feet. The Sadhus dwelling at the banks of the river were ordered to vacate their huts and move to higher locales.

The companions were worried that river would soon be flooded and Maharaj Ji oblivious to all this, still sat in meditation on his rock in the river. How to make him come out of meditation? They asked a boatman to bring Maharaj Ji to the river bank on the boat but he refused. When the companions were left with no option, they threw stone pellets towards the rock where Maharaj Ji was still meditating but could not reach the place as it was far off. Having lost all hope, at last they prayed before Huzur Baba Sawan Singh Ji Maharaj, O Satguru, have mercy upon us, please awaken him. At that time, the wild and rapid flow of the waves presented a scene of an impending storm. At last the Almighty accepted our prayer. Maharaj Kirpal Singh Ji slowly opened his eyes and cried out, “O Lord!” At that time the flow of water was pretty strong but although the news that had reached earlier of the level of water rising up to 5-6 feet, that did not happen, rather it started to recede gradually. Maharaj Kirpal Singh Ji rose from the rock and wading through the water, reached the bank of the river safely.

At Swarg Ashram, Maharaj Ji had carried a few books along with him, so that he could write something about spirituality there but he was deeply absorbed in spiritual bliss within that reading and writing just

appeared to be too trivial, and kept the books aside. It also transpired in the life of Swami Ramtirth that when he had come to Rishikesh, he brought books with him with the intention to writing a simple book on spirituality, but when he experienced the eternal bliss in his meditations, he picked up the books and flung them into the river.

THE ROAR OF A LION

Maharaj Kirpal Singh Ji had now made it a practice that he would go to the nearby hill and remain absorbed there in meditation throughout the day. One day while taking a walk, he started to move in the direction of Neel-kanth. When he did not return for long, the worried companions went out in his search and reached the forest near Neel-kanth. People informed them that there was a lion lurking in the area. A Sadhu, aged 110 years, informed them that the lion was moving around, and that they should go carefully. Do not look towards the eyes of the lion, he warned them. When they proceeded further, they found an ox lying dead that had been a victim of the lion's attack. Boldly, repeating the Master's Name, they proceeded further. On the way, there was a rivulet, upon passing through which, they heard the lion's roar and their heart skipped a beat but they did not lose heart. In the meanwhile, what do they see? Maharaj Ji came from the front and said, "Do not be scared. It was only me who was scaring you, so that you may not chase me."

What could the poor companions do? Who else was there for them besides Maharaj Ji? Where could they go after leaving him? In this manner, time kept rolling by and four months passed. In this state of agony and anguish of separation from his Guru, Maharaj Kirpal Singh Ji sang two poems. When one sings in solitude,

filled with divine love and pangs of separation, the mind begins to feel despondent of the world and no worldly desire remains in the mind. The effect of the poems was so intense that even the companions did not wish to return to worldly life. But, at the same time, Kirpal Singh Ji also thought as to what would be the fate of the satsangis and the seekers after Truth.

The poems are:

1.

हरि बिन जीवन कौने काम।

सकल सम्पत्ति अरु मान-बढ़ाई, दीसे सकल बात ये ख्स्त्राम।
स्वांस दो धारा बहती जाए, हर घड़ी आठों जाम।
हरि बिन...

नाम न जपियो सदा मदमाता, खो बैठ्यो अपना निज धाम।
सकल मतां में केवल हरिनामा, बिन रस चाखे जीवन कौने काम।
हरि बिन...

हरि नाम सम जग कछु नाहिं, खोल देखो वेद कुरान।
हरि हरि करते उमर गंवाई, अब तो कर ले अपना जान।
हरि बिन...

हे हरि जी मो को कर ले अपना, बिन पैसे बिन दाम।
हरि जी दास की सुन लो पुकारा, थक आए प्रभु तेरी छाम।
हरि बिन...

"Without God, life is futile indeed.
All properties, name and fame are perishable.
Inhaling and exhaling go on round the clock, without break.
Without God, life is futile indeed.
Being in stupor, one forgets one's true Home and the repetition of Naam.
God's Name is paramount in all religions; without its taste, life is a shame.
Without God, life is futile indeed.
God's Name is peerless, so say all the scriptures such as Vedas & Qur'an.
Life has gone by doing lip-repetition; at least now make the Lord your own.
Without God, life is futile indeed.

Make me your own, O Lord, without paying any price.
Accede to this prayer of your slave, for being weary he has taken refuge in you.
Without God, life is futile indeed."

2.

हरि मोको ले चल अपने धाम।
मन इन्द्री रस लोभ लुभाना, बसियो हाड-मांस को चाम।
हरि मोको...
तन-मन के पिंजरे में बैठ कर, भूल गयो अपना निजधाम।
मोह-माया का रूप हो गयो, बसियो जादू के धाम।।
हरि मोको...
अब निकसूं कस निकसिया जाए, कर बैठ्यो इसमें बिसराम।
हरि सत्गुरु मोहि आए बचाओ, नहीं तो पड़ा रहूँ इस ग्राम।।
हरि मोको...
बात बनाऊँ करूँ कछु नाहिं, कस पहुँचूँ प्रीतम तोरे गाम।
घट के पट खोलो मेरे हरि जीओ, मैं हार पड़ा तेरी छाम।।
हरि मोको...
मैं अवगुण भरा कोई गुण नाहिं, किस मुँह से करूँ प्रणाम।
आपन बिरद आपही राख्यो, हरि जी दास सिर ऊपर छाम।।
हरि मोको...

"O Lord, do take me to your abode.
Mind is indulged in sensuous pleasures and greed,
the body of flesh and bones is my stead.
O Lord, do take me to your abode.
Sitting in the cage of the body, I have forgotten my true Home
And residing in this magical land,
have become the very form of attachments and illusions.
O Lord, do take me to your abode.
Now that I have reposed in it,
how might I extricate myself from this land?
O Lord and Master! Come to my rescue; otherwise,
I shall remain in this land indefinitely.
O Lord, do take me to your abode.

I indulge in empty talk, how might I reach your land?
I have taken refuge in you, O Lord; draw aside the inner curtain.
O Lord, do take me to your abode.
I am filled with sins and do not possess any virtues,
How might I show my face to prostrate before you?
Be honour-bound, O Lord, and place your shadow upon my head.
O Lord, do take me to your abode."

MEETING WITH JAYADAYAL GOENKA

In Rishikesh, Maharaj Ji met many Sadhus (hermits, ascetics), but no one recognised who this personality was. People called him a Sadhu wearing white clothes. He met and spoke to the owners of several Matths (established centres of sects), but did not find anyone spiritually experienced. One day, he met Seth Jayadayal Goenka of Geeta Bhawan. They sat in a cave and spoke for two hours. Maharaj Ji would often mention about him in his discourses and praise his inner transparency. Goenka Ji told Maharaj Ji about his inner practices and that his was a path of Bhakti (devotion). Maharaj Ji said to him, "I wish that all the chiefs of the Matths and heads of different sects sit together and share the knowledge and experience they have gained with the people clearly. Matths and their wealth is the property of the public and should be handed over to them." Seth Jaidayal said, "Your view is a good one and I fully agree with you, but the owners of Matths will not agree to this. Only you can do this work. If you take up this job in your hands, then my entire Geeta Bhawan is at your service."

DISCUSSIONS, CONSULTATIONS WITH SADHUS/MAHATMAS

Maharaj Ji visited different ashrams in Rishikesh and met several Sadhus-Mahatmas. He met Swami Shivananda too, who showed his ashram to him.

Maharaj Ji asked, what is the difference between Surat-Shabd Yoga and Vedanta? Swami Ji said, if Vedanta is M.A., in comparison, Surat-Shabd Yoga is Matric. On hearing this strange reply, Maharaj Ji did not discuss the subject further. In history, it is narrated that when Savitri's husband Satyavan died, she left the body and went after him. What was that science through which Savitri went after Yamaraj (Angel of Death) and again returned to the body? Swami Shivananda Ji replied, "Yogis can enter another's body," and could not say anything more than this. The next day, some people from the ashram of Swami Shivananda reached Rani ki Kothi, the residence of Maharaj Kirpal Singh Ji for a debate and soon the discussions began. Maharaj Ji asked them, "You say, *'अहं ब्रह्म अस्मि'* 'Aham Brahm Asmi', meaning 'I am Brahm'. If everything is Brahm, then to whom do you pray?" They had no reply to this question. After discussing for a while, they left. Again after a few days, a few Sadhus came. Maharaj Ji asked them, that in the unmanifested state (when the veil of personality is removed, i.e. the soul is depersonalised) how do you go within? They replied, "Yogis go ahead with force." Maharaj Ji told them that at that time one can proceed through 'Shabd' only, and there is no other way.

ONLY TO WHOM HE MAY GRANT THE INNER EYE

During his stay in Rishikesh, Maharaj Ji met several Mahants (priests) and head of the Matths, but none could recognize him. But there were some people who did get a glimpse of the divine in his physical body. In this context, two incidents are remarkable. Once Maharaj Ji went to Swami Ramtirth Library and started to select a few books for reading. The librarian continued to provide him with the books for nearly 15 minutes. In between, he had some discussions about

the books with Maharaj Ji. The librarian did not know who Maharaj Ji was. All of a sudden, he bowed and held the feet of the Master and said, "Maharaj Ji! I saw your eyes and felt that they were absorbed in God, and all of sudden, it came to my mind that I should fall at your feet."

MEETING WITH RAGHAVACHARYA JI

The second incident is the meeting with the aged Yogi, Shri Raghavacharya Ji. While taking a stroll, Maharaj Kirpal Singh Ji was approaching his place. The Yogi, who was above hundred years of age, would not move from his seat nor would he meet anyone. Maharaj Ji was still standing far away from his place. It was so far away that one could not guess just by looking as to who was coming. But the Yogi had his inner eye opened. He sensed Kirpal Singh Ji from far and stood up from his seat. When Maharaj Ji came near, he met Kirpal Singh Ji with great love. It is true that the eye recognizes the eye. The discussion between Maharaj Ji and Yogi Ji about inner meditation practices went on for quite a while. In the whole of Rishikesh, where there were several large ashrams and renowned Mahatmas, only one Sadhu could be found who had practiced the Patanjali Yoga and could leave the physical plane and go up to 'Sahasraar' (the thousand petalled lotus). Maharaj Ji had great love for Raghavacharya Ji, who is now no more.

THE BACKGROUND TO SOLITUDE

Maharaj Kirpal Singh Ji stayed in Rishikesh for five months and seven days. The solitude in the jungles (Vanavaas) for five and quarter months was the time for meditation and for the preparation for the great work, which he had to accomplish in the future. The entire

work plan and design for it was set there. For example, the idea of introduction of the introspection diary was the outcome of stay in Rishikesh. Maharaj Kirpal Singh Ji had studied the biographies of all the great Great beings at a very early age and had found they all contained the idea of maintaining an introspection diary in one form or the other. Therefore, Maharaj himself had been maintaining his personal diary from a very early age. Baba Jaimal Singh Ji Maharaj used to ask every visitor as to what they had brought. And when the visitor left, he used to ask as to what they were taking away. This was a form of the diary itself. The diary is but an account of one's daily actions. Hafiz Sahib used to maintain account of his lapses and shortcomings by dropping a pebble at a particular place. After a few days, when there was huge pile of his shortcomings, his heart would feel uneasy seeing them. In the context of the diary, it was also the idea that after taking initiation, the disciples (whose number could be in thousands) could not always stay with the Master. For them, the 'right way of reprimanding' would come from the diary.

INITIATION OF THE SEEKERS

Till that time, Maharaj Kirpal Singh Ji had not started the process of granting spiritual initiation to the seekers. One day, Huzur Maharaj gave the inner instruction to him to grant 'Naam' initiation to Gopal Das, who used to serve there. Therefore, he was Maharaj Ji's first satsangi and his name appears on the top in the list of disciples. This relates to the beginning of September 1948. Thereafter, in October and November, Maharaj Ji did not grant initiation to anyone. The process of granting initiation started on a regular basis on 2nd December, 1948 in Delhi.

RETURN TO DELHI FROM RISHIKESH

After a few days, Huzur Baba Sawan Singh Ji Maharaj said within, "Kirpal Singh! The sangat is sliding away in neglect and have shifted their attention. Who will be their protector? Go and do the work there."[26] During those days, people from far-off had flocked around him and were insisting that Maharaj Ji move to Delhi and take up the work of satsang. Thus, after staying for five and quarter months in Rishikesh, upon inner orders of Huzur and the requests of the satsangis, Maharaj Ji began his return journey to Delhi. On the way, he stopped at Dehradun. An old satsangi asked as to where Huzur Maharaj's grace and mercy was working. Maharaj Kirpal Singh Ji said, "Go within and ask him." Saying this and granting his attention, he was made to sit in meditation and instructed him to continue with practice until the Radiant form of the Master appeared within. After saying this, Maharaj Ji proceeded for Delhi. After several days of practice, when that person had the inner darshan of Huzur Maharaj, who said that my grace and mercy is now working in Kirpal Singh. In him five currents are working: one is mine, another that of Baba Jaimal Singh Ji Maharaj, that of Swami Ji Maharaj, of Rai Shaligram Ji and one his own current.

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26. When Huzur gave this commandment, Maharaj Kirpal Singh Ji said, "Who shall be able to hear the rosefinch inside a noisy factory?" Huzur replied, "Whosoever that shall listen, he shall be saved at least."

CHAPTER 8

A Ray of Hope in the Dark

When Maharaj Kirpal Singh Ji arrived from Rishikesh to Delhi, there appeared to be a strange kind of barrenness all around. The life-giving streams, which were nourishing the souls with the grace and mercy of Huzur Baba Sawan Singh Ji Maharaj, had dried up after his departure. There was no one to be seen, who knew the secrets of the heart, who could be approached to convey the heart's sufferings. The travellers feeling the scorching heat of the barren deserts of the world, could not find a verdant tree, under which they could sit in its dense shade in order to experience coolness and peace. In the infinite dark silence of the night, the thirsty eyes were searching for the ray, which had disappeared and had left behind the burdensome shroud of darkness. Such conditions generally arise when the Great beings leave, when life exits, only the structure remains; the wine dries up, only the cups remain — even the scent evaporates, which could have indicated that these cups at one time had contained wine too. Huzur Maharaj used to say, "When the Master gives 'Naam' initiation, he begins to reside within the disciple and does not leave until he takes him to the lap of Sat Purush." Not only in this world, but in the divine regions beyond, he provides directions:

बा तू बाशद दर मकान ओ ला-मकां,
चूं बमानी अज़ सरा ओ अज़ दुकां।

> "Look for a Master, who not only provides you the precept of turning from untruth to Truth, but can accompany in both this and the other worlds as well."
>
> — *Masnavi Maulana Rumi (Daftar 3, p.45)*

Describing the glory of the Master, Maulana Rumi says that he functions in this world as well in the other. Therefore, he says:

> *दामने-ऊ गीर ए यारे दलेर,*
> *कू मुनज़्ज़ा बाशद अज़ बाला ओ ज़ेर।*
>
> "O heroic one! Take hold of the hem of one, who is familiar with the highs and the lows of the path."
>
> — *Masnavi Maulana Rumi (Daftar 3, p.45)*

The teachings of the Sants have been coming from eternity, which have been revived in the present times by Huzur Baba Sawan Singh Ji Maharaj, who gave his practical experience to the people. A curtain was now being put upon those teachings. Huzur Maharaj's 1,50,000 initiates, who had experienced the Master-power, were being asked to shift their attention from Huzur, that infinite life-giving personality, the thought was being implanted to forget that Great being, who was calling out loudly, "I have not gone anywhere, I am residing within you. Withdraw attention from the outside and focus within. I have given you the complete science of 'Naam'. Practice it and reach up to me. Reach out to the door, where the Master is standing with the wealth of grace and mercy in both the hands and is waiting for his children to come to him." And his inspirational words, "If you take a single step towards him, he (the Master) shall come forward by hundred steps to receive you." Efforts were being made to erase this teaching.

The seats (of Gurus, so-called) and the priest-hoods continue and shall continue in future. Sants do not pay attention to this. They do not get involved in these

disputes nor make any analysis. Whatever that was happening, it was not something new. This generally happens when a Great being departs. But that Master-power, which never dies, which always remains with the disciples and protects them on earth and even beyond — how could it possibly remain silent? The personality who had said, "If the disciple so desires he may leave the Master, but the Master never leaves the disciple." That current of Truth, the wave of mercy came into flow, and ordered, "Kirpal Singh! The sangat is sliding away in neglect and have shifted their attention. Who will be their protector? Go and do the work there."

And as a result, Maharaj Kirpal Singh Ji came to Delhi with the bounties of Huzur to irrigate the dried-out flower beds of spirituality, to give water to the thirsty plants, about whom he had much earlier beseeched Huzur that, "Whatever water you will provide, shall be disbursed; what do the drains have to do with this?" The bestower poured the water, which soon resulted in floods in the drains and rivers. In the dried-out barren deserts, where dust used to blow, the season of greenery returned, the fields of the heart became green and fresh. The storms of opposition arose, hurricanes blew, but no one could stop the flow of infinite grace and mercy. Huzur's infinite flow of mercy flowed so strongly that the flood of spirituality became a topic of heated discussion.

The very purpose of providing this background is to highlight the circumstances, which made the rare wealth of spirituality so readily available. The conditions were such that spirituality seemed to have disappeared. In this scientific age, people were not prepared to be convinced merely by talk. They were seeking ready cash (instant results). In the present times, seeing the extraordinary scientific inventions, the

eyes of the people had been bedazzled. They were not prepared to be satisfied merely on the basis of reasoning and arguments and confirmations of the religious scriptures, upon which their faith had already been lost. Here, the question was not one of explaining and understanding; rather, it was a question of seeing and experiencing. There was a crying need for a personality that could not only explain, but show as well — in the manner of Huzur Maharaj.

So, these were the circumstances due to which the new wave of spirituality appeared with a great force. The God-power remains the same but greater the darkness, the greater the light that is required to dispel it. What to mention about those who were not fortunate enough to have the direct eye-to-eye connection with a living Great being, who was an embodiment of Truth, even the initiates of the Masters were losing the way. Under these circumstances, if the flow of mercy and grace took the form of a flood of spirituality, there was nothing surprising about it.

Whose power was that? It was the power of Huzur Maharaj. He had given his word to provide complete protection[27] and that power, the Master-power, provided proof as to where that mercy and grace of Huzur was working. As a result, Huzur appeared to those taking a walk and gave them the address of Maharaj Kirpal Singh Ji's residence. Huzur himself accompanied many others and put them on the way and directed them to the place, where the remedy of their ailments lay. And when the process of initiation started, although it was being granted by Maharaj Kirpal Singh Ji, but the Radiant

27. When Huzur Maharaj granted his spiritual duty to him, he prayed, "The duty to bark shall be mine, while that of protection would be yours." Upon this, Huzur said, "It shall be thus, Kirpal Singh." These were Huzur's utterances fructifying now.

form of the Huzur Maharaj would appear within. Even the new initiates, who had never seen Huzur during their life, when they were shown Huzur's photograph, they confirmed that he was the same personality whose divine form they had seen within. At times, both the forms — of Maharaj Kirpal Singh Ji and that of Huzur Maharaj would appear together. Sometimes, the form of Huzur would appear, which turned into the form of Maharaj Kirpal Singh Ji. The flow of this mercy is still continuing, should the stories of which be written, thousand texts of thousands pages each be scripted, even thrn, not even a thousandth fraction of the epic-story of limitless grace would be able to be written. Many objections were raised upon Maharaj Kirpal Singh Ji — not about not meeting, but about meeting excessively, about providing easy access to inner self-experience. This relates to the early days. Several old satsangis complained that it was okay that those who receive initiation get the experience, but that Maharaj Ji was permitting others, who had not even received the initiation, to sit in meditation as well and they were receiving inner experience too. Many were even getting the Radiant form of the Master within, then what difference remained between a satsangi and a non-satsangi? What then was the glory of those, who have received initiation? To this question, Maharaj Kirpal Singh Ji provided the same reply as Huzur used to give, that 'Naam' is attention, not letters. People also said that you grant 'Naam' but the form of Huzur is seen within, sometimes along with you, sometimes all alone. Maharaj Ji said, "Who knows, it is possible that Huzur Maharaj may be working within me." Some brothers said it is his (Maharaj Ji's) own earning. The manner with which he is distributing it, it appears that it will soon be expended. Maharaj Kirpal Singh Ji

said, "If it is my earning, then it will come to end. If it is Huzur's grace, then it cannot come to an end." Until this day, that grace has not come to an end rather the process of divine grace is expanding day by day.

In Delhi, Maharaj Kirpal Singh Ji had taken up residence in a small two-room quarter in Radio Colony near Kingsway Camp. Maharaj Ji's old devotee and companion, Sardar Gurbux Singh, who used to do satsang in Delhi with the order of Huzur, used to live in the adjoining house and had arranged the house for the Master on rent. He had already told the Delhi sangat that Huzur's spiritual successor is Maharaj Kirpal Singh Ji. The new and old devotees (satsangis) started to visit Radio Colony. Maharaj Ji provided them meditation sittings, and to those who were unable to concentrate, he would give them the boost of merciful radiation to rectify their meditation and also did satsang (discourse). The regular satsang started at 7, Darya Ganj in the satsang hall of Lala Hemchand Bhargav. Thereafter, at 35, Rajpur Road and later the process started at Malka Ganj in Anaar ki Kothi.

BEGINNING OF THE INITIATION PROCESS

Maharaj Kirpal Singh Ji started the process of granting 'Naam' initiation to the seekers with the inner orders of Huzur on a regular basis on 2nd December, 1948 at Radio Colony, Kingsway Camp, Delhi. On that day, among the seekers who had received initiation, there was a lady who, during the illness of Huzur, had asked as to when she would get initiated. And True King, Huzur had said that she would receive it after nine months. At the time of initiation, Huzur appeared within that lady in the Radiant form and enquired, "Bibi, you have received the initiation now! Are you satisfied?"

SPREADING OF MISSION IN INDIA AND ABROAD

The teachings and the process of the spiritual mercy of Huzur Baba Sawan Singh Ji Maharaj continued with great speed in India and other countries of the world through his spiritual son, Maharaj Kirpal Singh Ji. Sardar Trilochan Singh Khanna, who was present in Dera Beas at the time of Huzur's leaving of the physical body, was fully conversant with the incidents there, took permission from Maharaj Kirpal Singh Ji and started the work of satsang in America. Initially, he was all alone, but slowly, in due course of time, several centres were established in America. Here in India, the process of satsang spread at a great speed in Delhi and other cities. In Delhi, the sangat increased at such a rapid pace that all places of satsang began to fall short of space. When the space fell short at Radio Colony and at 7, Darya Ganj, the satsang started in the open grounds of 35, Rajpur Road. Even that space fell short. There was some more space at Anaar Ki Kothi, Malka Ganj, but became inadequate for the ever-increasing sangat. The satsangis requested Maharaj Ji for the construction of satsang hall somewhere. Thus, the search for an appropriate place began and in this process the incident of Dasna River took place.

THE MISHAP AT DASNA CANAL

Dasna is a scenic place on the road from Delhi towards Hapur. After having seen several locations for satsang in Delhi, Maharaj Kirpal Singh Ji, along with some devotees, visited Dasna to consider a plot of land near the railway station. In order to feed a power generation plant, a big waterfall had been constructed on the lake there. Maharaj Ji and other devotees were enjoying the beautiful scene of the waterfall. The fall was dropping from a height above and down below there were stairs

running deep into the water. Due to the regular falling of water, thick algae had collected on the stairs, making them quite slippery. Maharaj Ji was walking ahead, followed by others. At a place, where the algae was heavy, Maharaj Ji's feet slipped and he fell head downwards. This is a place where the flow of water is so strong, that if someone were to fall in, not just a human-being, even an animal, it could not be saved. The foam arising from high tides appeared to be like the water was being agitated with huge churns. The devotees were stunned to see Maharaj Kirpal Singh Ji falling into deep flowing waters. They made a lot of noise and collected people, saying that their man had fallen into the waters. Should anyone jump into the water and bring him back, we shall reward that person, whatever he demands. They said, "Even if an animal falls here in this water, no traces even of its bones can be found and you are asking us to rescue a man!" The companions kept screaming loudly until they were exhausted. At last, Maharaj's body bobbed up above the water for a few moments, waving the hand. This indication was not for any help, but was for assurance, do not worry. All ran towards the spot where the hand had been seen. After crossing some distance, the hand appeared and then disappeared again. The devotees had the consolation that the Master was still alive. But a 100 feet wide canal, where the 40 feet high fall was flowing and where strong waves of a frightful typhoon were rising, the chances of survival seemed bleak. After an hour, what did the people see? That at quite a distance, the Master's body was coming up, floating above the water. Upon seeing this, everyone was shell-shocked, as it was understood that dead bodies float over water. All the people started to move along with the flow. After walking for quite a distance, the Master was found sitting at the bank on

his own. Everyone heaved a sigh of relief to see the Master alive. After remaining in ice-chilled water for more than an hour, his body had turned blue and the wet clothes had become tattered. Maharaj Ji took off the wet clothes, wrapped a white sheet around himself and sat calmly. In the meantime, people from the nearby places gathered around him and asked as to who had fallen in the water?

While narrating the fall in water, Maharaj Kirpal Singh Ji said that: “When I fell into the water, there was strong red coloured light at the bottom. I had the darshan of Baba Jaimal Singh Ji and Huzur Baba Sawan Singh Ji Maharaj. I let my body loose. The gracious Master was taking care and after floating around, I came upon the bank.” Maharaj Ji also said that it was written in the horoscope (Janma-patri) of his elder son, Darshan Singh that after 1948, the boy will lose the shelter of his father. This drowning incident took place on 31st December 1948. “From that day onwards, Satguru Dayal (gracious Master) on his own has granted me a fresh lease of new life, so that the work of spirituality, which he had assigned to me could be completed.”

BEGINNING OF THE COMMON PLATFORM

When Maharaj Kirpal Singh Ji started the work of spirituality, Pakistan had newly been formed at that time. The onslaught of hatred had taken the toll of more than 14 lakhs (140 thousands) of lives on both the sides. It was the mutual enmity and vengeance of the societies, which was the creation of fanaticism and narrow-mindedness that became the prime reason for the partition of the country and was responsible for the carnage of lakhs of people. Those personalities that come with the divine mission to unite the people

and connect them with God, look at the entire world from the level of humanity, without considerations of caste-religion, colour-race, countries and sects. In their view, all men are equal. The Great beings bring everybody together. Therefore, Maharaj Kirpal Singh Ji collected all the awakened persons of different societies at one place, so that all of them could join together and propagate the concept of world brotherhood. He emphasized that the customs and traditions of the societies were not to be disturbed, and spirituality, which is the core subject lying at the heart of all the societies, as expounded equally by all the religious scriptures, was to be propagated and presented as a science. Hence, a society named the 'Spiritual Friends Society' was established, under which several programmes were held at 35, Rajpur Road, where Maulana Ahmed Saeed Madni, Professor Abdul Majid Khan, Pandit Sundar Lal, Parsi leader Shri Davar and other leaders gave speeches. It was the beginning of a World Religion in modern times, the blue-print of which was prepared while writing 'Gurmat Sidhant' several years ago and whose practical form came into shape at Ruhani Satsang, Sawan Ashram and later appeared in the form of 'World Fellowship of Religions'.

In the functions of this organization, Maharaj Kirpal Singh Ji, in his speeches, emphasized mutual inter-mingling and said that if the followers of different religions sit together, they will come closer, will come to know the views of one-another which will remove half of the doubts and illusions, which are the result of misunderstanding and ignorance, shall automatically be removed. Religion has two aspects: one pertains to the moral values — that man may become honest, pure and ethical; that he serve others selflessly, so it may result in happiness for all. The second aspect is that

man should know himself and realize that he is not just the body, but a soul which is running the body, and when it goes out of the body it turns into a handful of dust. The soul is part of the Over-soul (which is 'Sat-Chit-Anand': Truth, Consciousness and Bliss), which is running the entire world, and belongs to all. If He is the ocean, the souls are its drops. Should the drops come to know about their true form, they will be unwittingly drawn towards the ocean, because every part is drawn towards its source, it is keen to meet its source. Citing excerpts from various religious scriptures, Maharaj Kirpal Singh Ji presented the subject with such clarity that the world-renowned Islamic religious leader, Maulana Ahmed Saeed Sahib was left speechless. As a result, in his speech he said that he had come to his function thinking it to be a formal meeting on the topic of 'Unity', but the speech of Maharaj Kirpal Singh Ji had opened his eyes. Maharaj Ji, in his speech had given certain subtler hints about spirituality, which could only be understood by a person possessing esoteric knowledge. Maulana Ahmed Saeed Sahib was a person experienced in practical spirituality. During discussions with Maharaj Kirpal Singh Ji, he revealed that he used to practice 'Zikr-e-Kalbi' (remembrance through the heart-centre). Maharaj Ji told him about 'Zikr-e-Roohi' (remembrance through the soul). Upon hearing this, Maulana Ahmed Saeed was very much impressed. A notable matter that came to light was that the Maulana was a pure vegetarian and said that for a practitioner of spirituality, non-vegetarian diet is forbidden.

During those days, the first meeting of the members of 'Pacific Peace Conference' was held at 35, Rajpur Road, in which Mr. Reginald Reynolds (who at one time met the Viceroy as the messenger of Mahatma Gandhi)

and representatives from Germany, France and other countries participated. Out of them, some members took initiation from Maharaj Ji. In this Conference, Maharaj Kirpal Singh Ji presented his vision of world brotherhood and a common platform of all religions, which he later placed at the universal platform of 'World Fellowship of Religions', before the religious and social leaders, rulers and politicians of various countries. In this manner, the foundation for the work that had to be accomplished on a much wider and universal scale, was being laid.

WORK OF THE MASTER POWER

These are descriptions of eye-witness incidents, and not the history of some bygone age. Only a few years have passed since these incidents took place, but so much work was accomplished in such a brief span of time, that the intellect fails to comprehend as to how all this happened? In the absence of any resources, from where did they materialize? There was no money, no volunteers, nor any effort was made to collect the money. And on the other hand were those who had lakhs of rupees, a well-established ready-made Dera, large number of followers and enough resources were being spent in fighting opposition. In comparison, here there was nothing, not even the thought of opposing. What to speak of retaliation, no step had been taken to even protect themselves from the attack from the opponents. Then how did this great transformation come about with no resources. Brick-by-brick, houses were constructed. Even without putting in an effort, new centres kept opening up. People kept coming and the caravan kept forming and expanding — from east to west, north to south, in every corner of India, in all the 10 directions of the world. It all happened before

us, it is an eye-witness account, even then one could not comprehend how it all happened?

In September, 1948, Maharaj Kirpal Singh Ji began the work of satsang in Delhi and in just a period of three years up to June, 1951, the foundation stone of Sawan Ashram, Delhi was laid. During this duration, the process of setting up satsangs in different places had become established. In America, the work spread with great speed. In other countries of the world, the ground for spreading the glory of 'Naam' was being prepared. The sewadars (volunteers) had such great devotion and enthusiasm for the work. The construction of Sawan Ashram is its living example. In order to understand the whole process, it is pertinent to mention the Master-power, which revealed through satsangs, meditation sessions that appeared as miracles. In this context, some of the incidents are being presented here.

A GLIMPSE OF THE GLOBAL MISSION

This relates to the initial days. Several older satsangi brothers would often give message to Maharaj Kirpal Singh Ji in the name of Huzur, saying that kindly ask our questions from Huzur, since he would meet him within. Maharaj Kirpal Singh Ji had maintained a diary in which he recorded the discussions which he had within, in the divine regions with the realized souls of the past, the orders of Huzur Baba Sawan Singh Ji Maharaj for the sangat and such similar experiences. Many a time, Maharaj Ji would give his attention to some child to sit in meditation and direct him to ask a particular question from Huzur and to return with the answer. One day, Maharaj Ji asked a child to sit in meditation. The child told that Huzur had asked the child if he wanted to see the sangat of his Master (Maharaj Kirpal Singh Ji)? When the

child replied affirmatively, he saw the scene that from one corner of the earth to the other end, only human heads were visible. Some had hats over their heads, others had caps, all were seen in vibrant-coloured dresses. People of all countries, castes and creed were present there. A similar scene was witnessed within by a lady, who narrated that the people holding colourful flags and signs were coming to welcome Maharaj Kirpal Singh Ji. Somewhere, the Arabs holding the reins of camels in their hands were coming up, at other place the Russians wearing long gowns and adorning large chamois leather caps were approaching. At yet another place, a group of Africans was coming along, and at other place a Chinese contingent, and at other places people wearing coat-pants were coming from America and Europe. Around 20-22 years ago, this scene appeared to be a miracle, but now (at the time of writing) it is manifest before us, true to form.

MAHARAJ KIRPAL SINGH JI'S SATSANG

The greatest factor which brought spiritual seekers to the holy feet of Maharaj Kirpal Singh Ji was the unique effect of the aura of satsang. In his discourses, people would forget their mind and body and get totally absorbed, as it used to be the case in the discourses of Huzur. They would not even remain conscious as to who was sitting next to them. The discourse would spread over two to two-and-a-half hours and people would listen attentively while sitting in a statue-like posture. Even the passage of time was not felt. In his satsangs, there was no imprint of any specific religion or sect. His discourses covered the extracts from various religious scriptures along with clarifications. It was thereby made clear that Truth is one and all the religious scriptures provide the same teachings. Their language and style

could be different but the essence of all religious scriptures is the same. If all religions are based on one truth, then where is scope for disparity? His discourses expressed respect for all religious books and for all the perfect Masters who came to the world until then. Hence, Hindus, Muslims, Sikhs, Christians all started to attend his discourses. There, everybody could receive the spiritual nourishment from their own religious scriptures and felt that Truth did not belong to any one particular religion or sect. The Great beings have come within all societies and they propagated the one Truth, which was at the heart of all religions and sects. The words of discourses emanated from the heart, which was dyed in the love of God and the colour of oneness. Hence, it contained that charging, upliftment of love and unity, which joined the broken hearts and bound all in a single chain of oneness. This unique effect can only be seen in the discourse environment of a perfect Master. The glory of the Master is also the same:

नानक सतिगुरु ऐसा जाणीऐ जो सभसै लए मिलाइ जीउ।।

"O Nanak, know Him as the True Guru
who unites all with the Lord."

— *Aadi Granth (Siri M.1, p.72)*

He makes everyone sit together. The old devotees started receiving the gift of spiritual nourishment in his discourses, which had become a rarity. While going to the discourses of Maharaj Kirpal Singh Ji, the memories of Huzur Baba Sawan Singh Ji were being refreshed. The new brothers and sisters, who had never had Huzur's darshan, used to weep upon hearing about him, what to speak of the condition of devotees, who were Huzur's initiates?

During his lifetime, Maharaj Kirpal Singh Ji gave thousands of discourses in India and abroad and that

process continued with his grace. There was not a single discourse which did not contain a reference to Huzur Baba Sawan Singh Ji Maharaj or was devoid of his remembrance. Many of the discourses were recorded, or published in books or as articles in newspapers. Reading them, one is struck with wonder that every discourse presented Huzur in a newer and newer form, and fresh knowledge is received about his personality and teachings, on the basis of which, volumes can be created about Huzur's life and teachings. While attending the discourses of Maharaj Kirpal Singh Ji, the words of Huzur Maharaj seemed to stand testified that: "the company of broken ones shall break you, and the company of one, who is united, shall join you. One who is united with his Master, shall not join you with himself but with the Master." When the old satsangis received the sweet and joyful remembrance of Huzur Baba Sawan Singh Ji Maharaj and the priceless wealth of Master's love at the lotus feet of Maharaj Kirpal Singh Ji, they started to attend his discourses in large numbers. People of Punjab, U.P., rural areas and far off places like Bombay (Mumbai), in-spite of the Dera propaganda and hindrances, continued to be attracted towards him. The old devotees would come weeping after satsang and would say that after the departure of Huzur Maharaj, for the first time, they were getting a sympathetic brother to water their parched and forlorn hearts, who had envitalized the buried impressions of the love for the Master within them and given them a new life. The blessing of Master's grace still continued for the old devotees. The above picture of discourse can only be seen in the discourse of a perfect Master. What to talk of older devotee brothers, the love and respect present in the minds of the new devotees for Huzur Baba Sawan Singh Ji Maharaj, had removed the

distinction between the old and the new devotees. As a consequence, Maharaj Kirpal Singh Ji used to say in his discourses that he felt proud to see that the old disciples of Huzur did not have so much love for Baba Jaimal Singh Maharaj, as the new devotees have love for Huzur Baba Sawan Singh Ji Maharaj. This was the result of the fact that even those who had never seen Huzur, could see his radiant form within, to confirm which, they had to be shown the photo of Huzur Maharaj.

THE GRANT OF INNER EXPERIENCE

After the departure of Huzur Baba Sawan Singh Ji Maharaj, it appeared impossible that there would be another personality, who would be distributing the spiritual wealth as freely as Huzur Maharaj had. While sitting in satsang, some competent Master alone can claim with confidence that a Master is the one who can grant the wealth of the Divine to the disciple. Just by sitting in front of him, the Master can uplift the soul through his attention-power to rise above the physical body to connect within with the Divine Light and Sound i.e. Celestial Music, 'Shruti' or 'Naad', may it be called 'Kalma', 'Word', 'Baang-e-Aasmani', which is resounding in each and every body or God-into-expression power (of which Light and Sound are its manifested form), which indwells in each and every particle, which is Creator for everything and sustainer of all, and can connect us with that power. The perfect Master, who can stand the testimony to the following criterion of Kabir Sahib:

परदा दूरि करै आँखिन को, निज दरसन दिखलावे।
साधो सो सत्गुरु मोहि भावै।

"Dear Seekers after Truth,
I am enamored of such a Satguru,

who removes the veil from the eyes
and gives his own darshan."

— Kabir Sahib ki Shabdavali, Part 2 (Shabd 2, p.18)

Whenever we close our eyes, we find darkness within. One who could remove the darkness of the veil and develop the light within, bring us above the level of physical senses and grant us the knowledge of the self, could grant his darshan or of ourselves within, that we are not body, but a soul; that we are not the physical house (body), we are its in-dwellers, the driving force behind it. He says that such a Master is dear to me. The divine gift from the infinite store-house of mercy and grace of Huzur Baba Sawan Singh Ji Maharaj was distributed freely with both hands and open-heartedly by Maharaj Kirpal Singh Ji that people from far off places rushed to receive it. The grant of limitless grace spread so fast that people gathered in Delhi, U.P., Mumbai, Punjab and new centres started to open in different places. That the grant of inner experience was liberally distributed, the estimate to which can be made from the fact that in the rural areas people over 80-90 per cent, even sometimes initiates up to 99% saw the form of the Master within, and in the urban cities, where people were mostly involved at the mental level, 30-40% could see the Master's form within. Everyone had the experience of the Divine Light. If not at the first sitting, the initiate is asked to sit again and at least the experience of the Divine Light was granted to everyone. Beyond this, the experience of the light of moon, sun and stars was being commonly granted. The initiates were also granted the experiences of the Divine Sounds such as Celestial Music in the form of bell, conch, roar of clouds and sounds of higher inner realms. Some initiates within had the darshan of Huzur Baba Sawan Singh Ji Maharaj,

besides Baba Jaimal Singh Ji, Guru Nanak Sahib, Kabir Sahib, Swami Ji Maharaj, Khwaja Hafiz and other Great beings.

In the beginning, how the mission of 'Naam' spread and how freely the gift of spiritual wealth was being distributed, and is still being distributed, in that connection, we narrate here the first tour of Bombay (now Mumbai) and Devlali, during which Sardar Harbux Singh and Amolak Mastaana accompanied Maharaj Kirpal Singh Ji, who first visited Devlali and thereafter Mumbai.

After the departure of Huzur Baba Sawan Singh Ji Maharaj to his True Home, there was considerable confusion among the followers. The people of Mumbai sent some volunteers to Devlali to see if Maharaj Kirpal Singh Ji was truly doing the work of Huzur Maharaj. Whatever happened in Devlali, they saw with their own eyes and reported back to Mumbai that the wealth of spirituality was being freely distributed with both hands. On return from Devlali to Mumbai, Maharaj Kirpal Singh Ji stayed at the Readymoney Mansion at Worli Naka. This seven storey building was famous and was known as the 'House of Ghosts'. There must have been some reason for that infamous name. But the name which was inscribed on the foundation stone of that building, Maharaj Kirpal Singh Ji proved its worth, of 'ready money', by granting experience of spiritual wealth to the people. Before the arrival of Maharaj Ji in Mumbai, pamphlets had been distributed in the city that there will be a spiritual gathering in which every individual who had a desire of seeking personal experience of spirituality could come and participate. In the morning, mill workers, Maratha clerks working in offices, Gujaratis, Parsis, Sindhi business people and others also came there. Maharaj asked all to sit for meditation and to contemplate on the deity one believed

in and to concentrate between and behind the two eyebrows. Maharaj Ji would walk in-between the rows, where people were sitting in meditation and would order in loud voice, “Do not move the body, forget the body and concentrate at eye centre and continue to look within lovingly in the darkness.” After sometime, when each one of them was asked about the experience, those witnessing were surprised. Everyone had a good inner experience. Everyone, in their own language stood witness to the inner experiences. Someone said, “*Mala prakash disla*”, the other said, “*Mala surya disla*” (meaning, “I saw the light”, “I saw the sun”). Baba Somnath, who was working as the interpreter and kept translating and relating the experiences, was amazed.

One wealthy businessman sent his driver to have tea, and sat in meditation. The driver heard all the instructions which Maharaj gave about meditation and thereafter, went outside for a smoke. On his return, he saw that all the people were sitting in meditation with closed eyes. He thought, what will I do standing outside, let me also sit in meditation. He must have sat just for 10 minutes. When he was asked, he related that he saw red-coloured sun within. This is the miracle of the attention of a perfect Master. Just keep in mind that leaving aside a few devotees, all others were new, who had not received the initiation. But with the grace of Maharaj Ji, everyone had a personal experience, a unique experience. At that time, many old devotees developed doubts in their mind. Baba Somnath, who used to give satsang in Mumbai, objected as to how could the people who have not been initiated get the rare experience of rising above the level senses? With the grace of Maharaj Kirpal Singh Ji, even Baba Somnath himself had for the first time seen the form of Huzur

within and affirmed to it, and said that Huzur had ordered him to announce that the Huzur's divine grace is now working in Maharaj Kirpal Singh Ji. Sardar Gurbux Singh Ji, who saw the bounteous rain of mercy and grace in Mumbai, said that when a new shop is opened, free gifts are distributed as advertisements but later on the same conditions do not prevail. Had he been alive, he could have seen how the grace of Maharaj was being received by people as it used to be in earlier times. In U.P. at Usmanpur, Bulandshahr, Khurja, Pilibhit, Kanpur, Lucknow, Agra, Meerut, Mathura and in other regions, wherever Maharaj Ji visited, the same story was repeated.

The miraculous incidents of the competence and protection of the perfect Master took place those days, the fragrance of which spread to far off places. Only two incidents are being related here. It is an incident of Pilibhit. In the morning, some spiritual seekers were speaking to Maharaj Ji. The discussion was about the dacoit Balmiki and how he got liberated. A person sitting there asked, if there was any hope for a dacoit like him to get liberated. Maharaj Ji said, "God's door of mercy is open for all." Next day, the man came and sat down among the aspiring initiates. He received the initiation and saw Radiant from of the Master within. He transformed from a dacoit to a Mahatma. He told Maharaj Ji that he used to loot articles from rich people and throw them into the houses of the poor and needy. As for himself, he could hardly manage bread and eked out a living.

'I AM A FOLLOWER OF MASTER SAWAN'

Maharaj Kirpal Singh Ji had to make a visit in the thick jungles near Pilibhit on the request of a loving devotee, Thakar Singh. Some old devotees, who were attached

to Dera Beas, had planned to create problems, hence they asked Kirpal Singh Ji not to visit there. But he said, I have given word to Thakar Singh and read the following verse from Ramayana:

रघुकुल रीति सदा चलि आई। प्राण जाहुँ बरु बचनु न जाई।।

"The tradition that has come down eternally
in the family of King Raghu is that one may
lose one's life, but shall not dither on the given word."

— Ramacharitamanas (Ayodhya kaand 27.3)

He further said, "One who fears for his life, need not visit there but I will definitely go," and after saying this, he proceeded. The people of the opposition group were standing in front. Maharaj Kirpal Singh Ji asked them, "Go ahead and show the way." It was such a forceful voice that they began to show the way by walking in front of the car. They had to run quite a distance. Upon reaching there, it was found that Thakar Singh had decorated his wooden hut with floral garlands and was weeping before the photograph of Huzur Baba Sawan Singh Ji Maharaj, saying that if Huzur is truly dwelling within him (Maharaj Kirpal Singh Ji), he will definitely come. When Maharaj Kirpal Singh Ji reached there, it was already evening. Maharaj Ji met Thakar Singh with great affection and gave him assurance. Thakar Singh and his family members said, "Truly, you are Sawan Shah (beloved of Sawan)".

At night, in a far off place in the forest the satsang programme had been arranged. The people of opposite group had also reached. The dacoit, whom Maharaj Ji had initiated in Pilibhit, had also arrived. He said that he had got the news that the enemy had been waiting with a hawk-eye and that Maharaj Ji had gone to a very dangerous area. Maharaj Ji asked him, "How have you reached this thick forest here on a dark night?" He said it was his daily routine. He moved and searched the

forests during nights only. The satsang was conducted in the jungle under the lights of tractors. Maharaj Ji said, "I am neither a Hindu, Muslim, Sikh, Christian, nor am I Radhaswami. I am a follower of Master Sawan. Whosoever wishes to listen to my talks may attend, if not interested, he may abstain." After saying these words, Maharaj Kirpal Singh Ji gave the satsang discourse and coloured everyone in God's love and even the people of the opposite camp became his lovers.

SATGURU IS THE PROTECTOR

This is an incident from a small village, Saidampur in District Bulandshahr about the protection of the perfect Master. A devotee, Thakur Nahar Singh lived there. He had planted watermelons in the fields. The crop was ready and was due to be plucked the next day. When the crop is ready, the farmer sits throughout the night and keeps vigil. But he said that the crop belonged to the Master, who shall take care of the same. Saying this, he returned home. At night, thieves came and plucked the melons. When they were about to leave, all of sudden, five Sardars, holding long wooden sticks in their hands, appeared from nowhere and started to beat the thieves black and blue, who were also five in number. Each thief was being chased by one Sardar. The thieves were frightened to see that all the five Sardars had an identical face! The thieves left the plucked melons and ran for dear life, but the fear did not leave them. The next day, the owner came to the field and saw that the melons had been plucked but no one had taken them away and they were just lying untouched. An interesting thing happened then. All the thieves were laid up in bed in their respective homes, running high fever. They tried many treatments but the fever did not relent. Then it came to their mind that

some divine power was punishing them, and unless they admitted their fault, they would not be forgiven and their life spared. Finally, they went to Thakur Nahar Singh and said, "We had plucked the melons, please forgive us." He said, "Go, I forgive you". The thieves asked him as to who those five Sardars were, who beat us with sticks and how come they turned from one to five? He showed them the photograph of Maharaj Kirpal Singh Ji and they recognized him immediately as the face of the Sardars. Thakur Nahar Singh told them that this is our Master, Maharaj Kirpal Singh Ji. The thieves requested that they may also be taken to the feet of that Competent Master. They arranged a satsang programme of Maharaj Kirpal Singh Ji in that village. When Maharaj Ji reached there, he saw that a large procession, playing musical instruments and drums was coming to welcome him. Maharaj Ji asked, "What is this spectacle all about, brother?" It transpired that people from the nearby villages were coming in groups to welcome the perfect Master. Many people received 'Naam' initiation and today, many villagers are satsangis.

So, in this manner satsang and the publicity of 'Naam' spread all around. Not just in India, but in America as well, and spread at such a speed which bears no parallel. There, the aspirant of 'Naam' initiation had to give an application in advance. The representatives of Maharaj Kirpal Singh Ji used to forward the application to Delhi. Prior to that, the applicant was thoroughly screened that he/she has renounced use of all drugs, meat, fish and eggs. The permission for grant of 'Naam' is that after receipt of approval from Delhi, thereafter the representative of Maharaj Ji called each applicant and gave him/her 'Naam' and gave necessary instructions regarding initiation on behalf of the Master, and asked

them to sit in meditation while surrendering before the Master. The power of Master's spiritual attention lifted the applicant above the body-consciousness providing the experience of divine Light and Sound. Even without asking them to contemplate upon the Master's form, 30-40% initiates saw the radiant form of the Master at the very first sitting, and the rest had experience of the spiritual light and sound.

THE FOUNDING OF SAWAN ASHRAM

After two years of effort, a land was procured for construction of the satsang House near Gur Mandi railway bridge, on the bank of the drain, measuring two acres. At that time, the place was completely isolated. All around, there were old gardens and further up was the forest area. Beyond the drain, the Shakti Nagar area was not developed as yet. There were a few houses here and there. Colonies like Rana Pratap Bagh and DESU Colony came up later. At the place, where the Sawan Ashram is located, there were only two huts which did not even have roofs. It was said that thieves used to share their booties here. There was a well near the huts, which is still present and the people from afar have its sweet and wholesome water.

The land was registered on 9th June, 1951 and on 21st June, the work of the construction of satsang ghar (hall) began. Before the start of work, a satsang was held. It was around three in the afternoon; the sky was clear with a scorching sun overhead with not a sign of cloud anywhere. All of a sudden, big drops of rain started to pour. Maharaj Kirpal Singh Ji said, "It is a sign that Huzur Baba Sawan Singh Ji has granted his blessings and grace. Now, all the work shall be accomplished without any obstruction." The land of the ashram was quite uneven; in order to level the land,

the contractor demanded 1,500 rupees. The devotees said, “What are we here for?” Immediately, axes, spades and buckets were arranged and the sangat got involved in the work. Those working in offices — office clerks, advocates, police officials, government employees, their wives and children — all got involved and within a week, the entire land was levelled evenly and all around, a four feet deep and two feet wide trench was dug, which was filled with fertilizer and prepared for the plantation of trees. Open space was left in the middle for holding satsang and trees were planted on both the sides. On the right side, a long shed was constructed which was supported by the trunks of palm trees. On the rear, where presently, the Pratap Bagh locality exists today, there was a forest which had dry stumps of palm trees. The devotees would uproot and carry them on their shoulders. On the left side, small rooms were being constructed for residence. All this work started simultaneously. Since it was the season for the reaping of crops, the villagers could not come. Therefore, the entire work of construction of Sawan Ashram was carried out by the working class of Delhi and their families, including women and children.

A SINGULAR SPECTACLE OF SEWA

The zeal and devotion with which the construction of Sawan Ashram was accomplished is beyond description. Those who have witnessed that unique scene, alone do they know. Even small children used to crush the stones and transport bricks. The work would start at six-seven in the morning and continue till late night. The office goers and shopkeepers would devote three-four hours in the morning and proceed to their work places on cycles or by boarding buses from there itself. Upon return in the evening, they would

devotedly work at the ashram until late night. Even the girls studying in colleges would transport 20-25 bricks, placing a cloth support (Mendi) upon their heads. Similarly, the office goers would also work as though their lives were at stake. The professional workers too were surprised and wondered as to how these office goers and school-college girls were getting this much courage and strength? The women crushed the bricks from morning till evening. The time available was less and the work enormous. The birthday of Huzur (27th July) was approaching. Before that i.e. within one-and-a-half month, the whole work was to be completed. The enthusiasm and devotion with which the work was being carried out, was a thing which cannot be described. Maharaj Kirpal Singh Ji himself carried baskets of mud on his head. Maharaj Ji did not stop, even though the devotees asked him to refrain to do so. The whole environment appeared drenched in spiritual intoxication from morning till evening, due to which the workers did not experience weariness or boredom. Maharaj Kirpal Singh Ji used to distribute black grams and jaggery to the sewadars with his own hands, both in the morning and evening. In the afternoon, there was a break for three-quarters of an hour during which Maharaj Ji served langar to sangat under the shade of trees near the railway line. Maharaj Ji himself distributed bread (Chapatis) with his own hands and Tai Ji (Bibi Hardevi) distributed cooked pulses (Daal). After having langar, the men, women and children would drink water from the well and feeling refreshed, would get involved in the work once again. There were many snakes at this site. Two sewadars were bitten by the snakes. Even after the construction of the ashram, there were many snakes and they bit many people. Only mud was rubbed on

the wounds of the sewadars, whom snakes had bitten and soon they were back working. With the grace of Maharaj Ji, through auction of government barracks, innumerable bricks, cement sheets for covering the sheds, wooden logs and other material was procured for just 2,000 rupees, which contributed to the completion of the shed, and even the roof was laid with cement sheets. Even after completion of the shed, thousands of bricks remained for the ashram. During construction of the ashram, some videos were also taken but the devotion to the service, the waves of intoxication in which every sewadar was working with the power of a thousand hands, that state cannot either be expressed in words nor can its picture be captured.

COMMON GROUND OF SAWAN ASHRAM

On 26th July, 1951 i.e. on the eve of birth anniversary of Huzur Baba Sawan Singh Ji Maharaj, the work of construction of Sawan Ashram was completed. In the middle, there was an even ground for satsang, and on one side of which, a permanent platform of bricks had been constructed. On the right side there was a 120 feet long and 40 feet wide shed with roof of cement sheets for arranging satsang in case of rains or extreme heat. Further up, there was a well from which the water tank was filled with a hand-pump. To the left side, there were around 17-18 fully constructed small rooms in a row for residence. The entire work of construction was completed within one-and-a-half month. This was the first picture of Sawan Ashram. Throwing light on the mission and the aim of Ruhani Satsang — Sawan Ashram, Maharaj Kirpal Singh Ji said that it was a ‘Common Ground’, where people of all societies can come. It was the suggestion of Huzur Baba Sawan Singh Ji Maharaj and the name ‘Ruhani Satsang’ too was

suggested by him. He had said, “Kirpal Singh! Prepare such common ground in which brothers of all societies may sit together and receive the teachings of spirituality, which is the fundamental teaching of all religions and sects. There should not be any of the outer rites and rituals and symbols and signs (Karmakaand or Shari’at) of a particular religion or society. Everyone should remain within their societies, address each other in their own manner (i.e. Raam-Raam, Waheguru etc.). They should realize the goal for which they have entered into one society or the other. That institution may be called by any name — let that be called a college or school of spirituality or ‘Ruhani Satsang’.”

WHAT IS RUHANI SATSANG?

Maharaj Kirpal Singh Ji said, “This common ground has been prepared in which brothers of all the societies can come, as per the commandments of Huzur Maharaj. Here, there is no house of worship of any particular religion or the other i.e. temple, mosque, church or gurdwara. The earth is below and the sky is above. This whole world is the abode of God.”

इहु जगु सचै की है कोठड़ी सचे का विचि वासु।।

“This world is the closet of the True Lord;
within it dwells the True Lord.”

— Aadi Granth (Aasa M.1, p.463)

Tell me a place, where He does not dwell? Wherever one bows one’s head with reverence and devotion is a religious place. ‘All is holy where devotion kneels’ - *O.W. Holmes* and the true Home of God is this human body, which we carry around.

इहु सरीरु सभु धरमु है जिसु अंदरि सचै की विचि जोति।।

“This body is the home of Righteousness;

the Divine Light of the True Lord is within it."

— *Aadi Granth (Gaudi ki War M.4, p.309)*

'Body is the Temple of God.' So this is a common ground. Probably, this is the only place in the entire world where people of all societies can come and receive the spiritual teachings of self-realization, which is the fundamental teaching of all societies.

Maharaj Kirpal Singh Ji made it clear that Ruhani Satsang — Sawan Ashram is a public trust in which there is no personal interest of his own or of his family, nor of the directors of the trust. Further, a new clause was introduced in its constitution and rules that after Maharaj Kirpal Singh Ji, if God sends some spiritual person who could grant personal experience of self-realization to the people and could continue the work of spirituality, then all the belongings of the trust — goods, money and property, may be handed over to that group, society or trust, where the work of spirituality is being carried on.

A NEW CENTRE FOR SELF-REALIZATION

With the establishment of Sawan Ashram, a new centre of the teaching of self-realization and spiritual initiation came up, where people from far and wide were drawn towards it. Till that time, several branches of Ruhani Satsang had opened up in many parts of India and outside too, the teachings were spreading widely in America and Britain. With the foundation of Sawan Ashram, the central office was established in India. The teachings spread at such a speed that within no time the teachings of Huzur Baba Sawan Singh Ji Maharaj and his divine boon spread from east to west in the entire world. As per the prediction of Huzur Maharaj,[32] the new centre of self-realization was established at a distance of 300 kilometres from Dera Beas.

During his illness, Huzur Maharaj used to say, "I am not bound by any particular place nor is this wealth of spirituality tied to any place. Wherever the lamp shall be lit, the moths shall automatically get attracted." In this reference, Huzur gave the reference of the words of the Tenth Sikh Guru, Shri Gobind Singh Ji Maharaj that after departure of Sants, the wealth of spirituality shifts to some other place but those who stick to the old traditions continue to dig the earth at the old site in the hope of only finding everything there, whereas the lamp of spirituality continues to grant life and divine light to the seekers of Truth at some other place. Again when the spirituality shifts from that particular place, still the people continue to dig the earth there, but do not go to the place, where the lamp of spirituality is lit. In this regard, Huzur Maharaj presented a testimony to the spiritual seekers that, "If one bulb fuses, it is replaced by the second; if the second bulb fuses, it is replaced by third, but the light remains the same. We are but the worshippers of the light." In-spite of these clear and explicit orders, many brothers still remained in illusion while the true seekers of spirituality came out of it soon. With the passage of time, the work of Ruhani Satsang continued to spread all around and the process of granting of grace became freely available, even the people who were tied to the family and location earlier got attracted in large numbers to this new centre of spirituality.

Three months after the establishment of Sawan Ashram, Maharaj Kirpal Singh Ji gave a letter to Babu Gokal Singh in the name of Sardar Bahadur, asking him to deliver the same personally by hand. In that letter, it was written that you (Sardar Bahadur) are seriously ill. We have been working together at the lotus feet of the Master. I was desirous of serving you

but such circumstances have developed that I cannot come. It is my request that you should make clear the illusions from the minds of devotees, before your departure. It was a clear indication in the letter that Sardar Bahadur was a guest in the world for some time only. Babu Gokal Singh handed over that letter to Sardar Bahadur. After reading the letter, he said, "Where from has this soothsayer appeared? I am not going to die." Babu Gokal Singh returned. After this, on the last day, when he died, Dr Balwant Singh said to Sardar Bahadur, "Your condition is very critical", but Sardar Bahadur was filled with ego that he will continue to live. He said, "I am okay." The same evening i.e. on 22nd October 1951, he expired in Dera Beas.

EARLY DAYS AT SAWAN ASHRAM

It has already been mentioned that there was no population for quite some distance around Sawan Ashram. Hence, vigilance had to be kept at night. The drain used to be quite small those days, on which the sewadars had constructed a temporary wooden suspension bridge. However, for satsang, it was a much more open place as compared to the earlier locations because other than the shed and the parallel row of 18 small rooms, no additional building had been constructed. The double-storeyed guest house for the foreigner visitors and other houses were constructed later. Maharaj Kirpal Singh Ji used to stay in a small room near the drain. Besides the foul smell of the open drain, there were innumerable mosquitoes. Maharaj Ji never used the mosquito net and used to rest in the open ground, full of mosquitoes. There were many snakes there as well.

SERPENT IN THE SATSANG

There was this notable incident of a snake, which Maharaj Ji often narrated in his discourses. Once, satsang was being held in the shed where a small cobra snake, spreading its hood, came and sat in the kundalini posture in the front. People raised an alarm and made a hue and cry that there was a snake. Maharaj Ji said, “There is nothing to fear, let it hear the satsang too.” The satsang was held for one hour and 15 minutes and the snake sat calmly, listening to the same. When the satsang ended, the cobra lowered its head and moved out from under the wooden platform. The people wanted to kill the snake, but Maharaj Ji restrained them and asked that if it has not harmed you, why do you want to kill it?

THE ACCIDENT OF FALLING OF THE PEEPUL TREE

The subject relates to the early days of ashram. At the rear, where there is a big garage, there was a huge peepul tree which was being cut. The peepul tree does not have its own roots but stands on the surrounding roots. Therefore, one needs to be extra careful and alert while cutting it, otherwise it could take a life or two, because the cutter, after cutting the roots of the surrounding trees, thinks of cutting the roots of the trunk, whereas the trunks do not have roots. Hence, Maharaj Ji had instructed the sewadars to cut the roots only from one side and not all the roots. But the sewadars cut the roots on both the sides, due to which the tree fell suddenly. Ramesh, the 13-14 year old son of Roshan Chirag, the Surma (collyrium) manufacturer was playing there. The tree fell upon him and he was badly crushed. Maharaj Ji was about to take tea in his room, when he heard the noise and

ran and straightaway reached the tree. Since it was not possible to lift the trunk of the tree, the earth beneath was dug to bring out the boy. Maharaj Ji pressed his head with his hands to set it right, lifted him in his lap and took him to the hospital. There was no hope of his survival but there is nothing impossible for a competent Master. The hospital staff said that he will require stitches, the whole skull will be required to be stitched. Maharaj Ji said, "There is nothing to worry." Incidentally, chloroform was not available at the hospital. Maharaj Ji said there was no cause of worry, just stitch the skull without use of chloroform. He asked Ramesh, "Just continue to look towards me." The boy pointedly kept looking into Maharaj Ji's eyes. Due to effect of the Master's attention, Ramesh did not feel even the slightest pain. The hospital staff stitched the entire skull without chloroform and Ramesh did not experience any pain and did not even utter a sigh. Upon return from the hospital after the bandaging, Ramesh's mother was informed. When she arrived, Maharaj Ji told her, "Your son is safe, do not worry." With the grace of the Master, after some days, Ramesh was fully recovered.

THE GREAT RUSH OF SPIRITUAL SEEKERS

After the construction of Sawan Ashram, there was so much rush on 27th July, 1951 during the birth anniversary function of Huzur that an ocean of human heads could be seen covering the entire area. People came from great distances to attend this auspicious occasion. Thereafter, every year in April and July on the two anniversaries, and on 6th of February, the birth anniversary of Maharaj Kirpal Singh Ji, the crowd continued to swell, and the queues of people, who received langar looked somewhat similar to that

which used to be at the Dera Beas at the time of Huzur Maharaj. The power of Huzur Baba Sawan Singh Ji, which used to manifest in the physical form to guide the spiritual seekers of truth towards the small house of Maharaj Kirpal Singh Ji at Radio Colony, also instructed people that this Master also asks to maintain the introspection diary. The spread of that divine boon continued to wider zones and started to have effect in all the directions. Thus, besides the spiritual seekers, the workers of various social services, religious heads, political workers and leaders also started to come to Sawan Ashram, and the live picture of the joint platform (common ground) began to emerge, which later on, at the international platform of 'Conferences of World Religions', proved to be the reason to unify all the world religions.

During four years, from 1951 and 1955, seeds were sown for all the work, which unravelled later. The visitors at Sawan Ashram included political leaders like the personal secretary to Pandit Jawaharlal Nehru, Shri Upadhyay, Sardar Udham Singh Nagoke, the chief minister of Patiala Colonel Raghbir Singh, religious leaders like the aged Yogi Shri Raghavachrya, Muni Sushil Kumar, Swami Gangeshwaranand, Shri Sarvagya Muni, Swami Premanand, Swami Vedavyasanand, Swami Saarshabdanand, Shri Hari Om, Maulana Ahmad Saeed, Padri Abdul Haq, Shri Dastur of Zoroastrian Society, Mahatma Anand Swami Saraswati, Peer Zamin Nizami, Sant Sunder Singh etc. and Shri Dharam Dev Shastri, the social worker and old companion of Mahatma Gandhi. Maharaj Kirpal Singh Ji started to receive invitations from different societies and had interactions with the realized persons of different sects, which had started with the foundation of the 'Spiritual Friends Society', and it continued to

spread. Besides religious leaders, workers from social and political arenas also began to come for sharing of views and consultation with the founder of Sawan Ashram. In this context, mention of the 'Second Pacific Conference' or the second conference of world peace-loving people is significant.

UNIQUE EXPERIENCE OF A KOREAN MEMBER

Mention of the 'First Pacific Conference' has already been made, whose members had been welcomed at 35, Rajpur Road, Delhi. On the occasion of the second conference, 'Society for the Upliftment of Mankind' had arranged a programme of Maharaj Kirpal Singh Ji's speech, which was arranged at Sapru House, for which, special invitations were sent to the members of Pacific Conference. Among the members of the conference was Mr Kim Ir, the representative of South Korea. The speech of Maharaj Kirpal Singh Ji had a deep impact on him and he came to Sawan Ashram to receive the 'Naam' initiation. With the grace of the Master, when he had the inner experience, he embraced the trees of the ashram saying that he was in love with each and every nook of this holy place. He rubbed the holy earth of Sawan Ashram upon his forehead and took some mud with him tied in a handkerchief to Korea. While giving speech in the ashram, he said that when the government of Korea selected my name for the conference, I refused due to ill health. But since no other person was available at that time, I had to come. At that time, I did not know what priceless wealth, fate is sending me to receive. The first miracle that happened upon my reaching here was that all my ailments vanished. Having read a poster, I came here and reaching at the feet of Maharaj Kirpal Singh Ji, I received the priceless wealth for which I had been searching all my life.

SHOWER OF GRACE UPON OPPONENTS

While on the one hand, seekers of spirituality were coming from far off places to Sawan Ashram to receive the priceless gift of self-realization, on the other, henchmen of those opposing wanted to blow out the divine flame, which was providing light to the whole world. This incident relates to Amritsar. Maharaj Kirpal Singh Ji had a satsang programme at Hakim Sahib's house. Five persons of Chativind village armed with kirpans came to the satsang. Maharaj Kirpal Singh lovingly asked them to sit and welcomed them saying, brothers, we have met after a long time. They had come with the intention to kill Maharaj Ji. After satsang, when Maharaj reached his residence, those people also arrived and said that they had come with the intention to kill him but after listening to the satsang had changed their mind. They begged for mercy and permission to sit in meditation. Maharaj Kirpal Singh Ji guided them into meditation and they all had the experience of inner divine light.

WRITING AND PUBLICATION WORK

After the departure of Huzur Maharaj to the Supreme Home, the first book written by Maharaj Kirpal Singh Ji was "Brief Life Sketch of Huzur Maharaj Baba Sawan Singh Ji" which was published in Urdu, Gurmukhi and English in the year 1949. Thereafter, a booklet "Man! Know Thyself" was published based on a talk given to the American devotees. This 32 page book was published both in India and America. Along with it, a 32 page booklet named "Message of the Great Master and His Ashram," written by Shri Bhadra Sena was published. It was beginning of the writing work, which later on, besides publication in English language, appeared in different languages of the world in a dozen of volumes.

SATSANG TRANSCRIPTS IN THE NEWSPAPERS

In the beginning, tape recorders were not available, therefore discourses were only written down during the satsang. The satsang used to be for nearly two-and-a-half hours, which included excerpts from different religious scriptures of the world in English, Hindi, Farsi (Persian) and Punjabi etc., but with the grace of Master Power, the satsang were recorded clearly without even shorthand. These were later published regularly in Sunday editions of '*Daily Milap*' for several weeks. The process of publishing of the discourses of Maharaj Kirpal Singh Ji continued for three-four months in this newspaper, and became so popular that the editor received scores of letters of thanks and gratitude from different places. This largest and progressive Urdu newspaper made a memorable contribution in spreading the message of the Masters (Sat Sandesh), the fruits of which were seen in the increase of its popularity and its circulation. Later, discourses of Maharaj Kirpal Singh Ji were also published in '*Daily Tej*' in its weekly edition. On this subject, the important point is that no big newspaper had ever reserved two-and-a-half pages so far on a particular subject, religious or spiritual, leave aside even a novel. The more surprising thing was that whosoever started to read this article (discourse), could not leave it without completing. Once, the Editor of the weekly edition of '*Milap*' saw a scene, where a shopkeeper was reading the discourse from the newspaper in the morning to convey to a fellow shopkeeper, and became so absorbed that even when someone would pick up something from the shop he was not aware, because the newspaper had overshadowed everything.

THE PUBLICATION OF 'SAT SANDESH'

Considering the publishing of discourses in newspapers and their unprecedented popularity, the need for the regular printing of the discourses was felt. To maintain continuity in this work was not possible for daily papers. Therefore, a declaration was admitted for the publication of a fortnightly journal by Ruhani Satsang — Sawan Ashram. On the basis of an old monthly journal of Maharishi Shivbratlal Burman, the name 'Sant Sandesh' was considered. When this name was sent to Maharaj Ji for approval, he simply deleted the letter 'n' from Sant conveying a new message. On Maharaj Ji's suggestion, declaration of the fortnightly journal under the name, 'Sat Sandesh' was admitted. This journal was published on the pattern of weekly newspapers in large size. Only two issues were published in this size. Thereafter, it was given the shape of a monthly journal. The first issue of 'Sat Sandesh' was published in December, 1954. In the beginning, it was published in Hindi, along with Urdu language; later on, separate issues of Hindi and Urdu were published. Since 1955 up till now, the publication of 'Sat Sandesh' is going on, on a regular basis and besides discourses and messages, messages of Maharaj Kirpal Singh Ji were conveyed to the devotees the world over on anniversary functions, which were also published, along with photographs in 'Sat Sandesh' containing details of the two world tours and the great international 'Conferences of World Religions'. The publication of 'Sat Sandesh' is still done in Hindi, Gurmukhi, Marathi, Gujarati, Sindhi and other foreign languages such as English, French, German and Spanish.

Within three-four years of establishment of Sawan Ashram, the process of spreading teachings of Huzur Baba Sawan Singh Ji and that of his divine boon,

which had been started in India and abroad, was the foundation of the great work, which later on extended to global level. The foundation of that mission was laid by Maharaj Kirpal Singh Ji during his first world tour in 1955, and later on, at the international stage of 'World Fellowship of Religions', which proved to be a ground for uniting people of all religions and castes in a single string, which is real mission of the Sants.

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CHAPTER 9

Prominent Events in the Life of Huzur Baba Sawan Singh Ji

1858 July 27, Sawan Singh born in Village Mahamansinghwala, dist. Ludhiana. Father: Shri Kabul Singh Grewal, Subedar Major in the army. Mother: Jeevni Ji.

1878 Passed Matric.

1883 Marriage to Kishan Kaur Ji, with whom he had three sons.

1884 Joined Thompson College of Engineering (now, IIT), Roorkee.

1886 Joined Military Engineering Service and became Sub-Overseer at Naushehra.

1891 Foundation-stone of Dera Baba Jaimal Singh laid.

1894 Meeting with Baba Jaimal Singh Ji Maharaj at Murree.

October 15, Initiated into Sant Mat.

1902 Foundation of the Satsang Ghar of Dera Baba Jaimal Singh laid.

1903 December 29, Passing away of Baba Jaimal Singh Ji.

1911 Retirement from Service.

1935 Completion of the Satsang Ghar.

Publishing of the first part of 'Gurmat Sidhant'.

1947 Illness of Huzur Baba Sawan Singh Ji.

September 3, Management Committees appointed.

Went to Amritsar for treatment.

1948 April 1, Handed over the mantle of Mastership to Sant Kirpal Singh Ji Maharaj.

April 2, Maha Samadhi.

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CHAPTER 10

Prominent Events in the Life of Sant Kirpal Singh Ji Maharaj

1894 February 6, Kirpal Singh born in Saiyyad Kasran, dist. Rawalpindi.

1910 Graduated from Edwards Church Mission High School, Peshawar.

Decided "God first and the world next."

1912 Marriage to Krishna Wanti Ji.

First visit to cremation grounds, where questions of the mystery of life and death arose in him.

Joined the Military Engineering Service, and then the Military Accounts department in Lahore.

1917 In his meditation, began seeing his future Master, Huzur Baba Sawan Singh, taking him to be Guru Nanak.

1919 Formed a social service corps for the care of the victims of an infuenza epidemic and to bury those who died from the disease.

1921 September 14, Birth of his son, Darshan Singh in Kountrilla, dist. Rawalpindi.

1924 February, Met Huzur Baba Sawan Singh Ji Maharaj at Beas and was initiated into the path of the Masters.

1927 Had a vision of Huzur's passing exactly as it would occur 21 years later.

Birth of son, Jaswant Singh.

1935 Began publishing 'Gurmat Sidhant' in the name of his Master.

1939 Initiated over two hundred people at Dera Baba Jaimal Singh as ordered by, and in the presence of, his Master.

1943 August 22, Marriage of son, Darshan Singh to Harbhajan Kaur.

1944 September 5, Death of his elder brother, Jodh Singh.

1946 July 22, Death of his eldest brother, Prem Singh.

1947 March, Retired after thirty-six years of meritorious service as Deputy Assistant Controller of Military Accounts.

October 12, Huzur told Kirpal Singh that he would have the task of Naam initiation after him. Huzur approved the plans for Ruhani Satsang submitted by Kirpal Singh.

1948 March 28, Last satsang held by Kirpal Singh in the Dera during the lifetime of Huzur.

April 1, Last meeting with his Master. Huzur transferred his spiritual wealth to Kirpal Singh through the eyes.

April 2, Huzur Baba Sawan Singh Ji Maharaj left the earth plane.

April 6, Sant Kirpal Singh left Dera Baba Jaimal Singh in Beas for Delhi.

After a brief stay, he proceeded to Rishikesh, where he spent five months in retreat and met many holy men in the area.

December 2, Started his mission and began giving regular initiation in Delhi.

1950 Ruhani Satsang established along the guidelines previously given to Kirpal Singh by Huzur Baba Sawan Singh Ji Maharaj.

October 20, Marriage of son, Jaswant Singh with Puran Kaur.

1951 June 11, Sawan Ashram dedicated at Shakti Nagar, Delhi.

1954 December, The magazine, 'Sat Sandesh' began publication in Urdu and Hindi.

1955 May 31, Left Delhi for first world tour.

November 5, Returned to Delhi after completing his first world tour.

1957 First Conference of World Religions held at Ramlila Grounds, Delhi. Sant Kirpal Singh was unanimously elected president of the 'World Fellowship of Religions'.

1958 First tour of Pakistan.

1959 Second tour of Pakistan.

1960 Second Conference of World Religions, held at Calcutta. Sant Kirpal Singh was again unanimously elected president of the 'World Fellowship of Religions'.

1962 Sant Kirpal Singh became the first non-Christian to be honored with the Order of Saint John of Jerusalem, Knights of Malta.

October 6, Sant Kirpal Singh was proclaimed the 'National Saint of India' in the presence of Pandit Jawaharlal Nehru, the first Prime Minister of independent India at Ramlila Grounds, Delhi.

1963 Third tour of Pakistan.

June 8, Left Delhi for second world tour.

1964 January 31, Returned to Delhi after completing his second world tour.

1965 Third Conference of World Religions, held at Ramlila Grounds, Delhi. Sant Kirpal Singh re-elected as president of the 'World Fellowship of Religions'.

1968 January, The monthly magazine, 'Sat Sandesh' began publication in English and Punjabi.

April, Ardh Kumbaha Mela, held at Haridwar. The Master set up camp and gave satsang for the benefit of the millions of pilgrims, who attended the spiritual fair.

1969 February 6, Diamond Jubilee Celebration. The Master was felicitated by prominent social and religious leaders, as well as devotees.

1970 February 6, Inauguration of 'Manav Kendra', Dehradun.

Fourth Conference of World Religions under Sant Kirpal Singh's presidentship, held at Ramlila Grounds, Delhi.

April 3, Sant Kirpal Singh's wife, Mata Krishna Wanti passed away.

1971 June 29, Underwent a successful operation in a private nursing home in Delhi.

1972 March 14, President V.V.Giri of India visited 'Manav Kendra'.

August 26, Left Delhi for third world tour. 1973 January 2, Returned to Delhi after completing third world tour.

February 7, Sant Kirpal Singh presented with the 'Abhinandan Patra' (Letter of Felicitation) at Vigyan Bhawan, Delhi honouring him on behalf of religious, social and political leaders in India.

April 2, 'National Integration Day' celebrated at 'Manav Kendra'. The hospital, home for the aged, school and farm were completed.

April 13, Vice-President of India, G.S. Pathak visited 'Manav Kendra'.

April 14, Governor of Uttar Pradesh, Ali Akbar Khan visited 'Manav Kendra'.

June, Kashmir tour.

October, Punjab tour.

December, Bombay tour.

1974 January, Inaugurated second 'Manav Kendra' at Kandhari, dist. Baroda.

February 3-6, Sponsored and presided over the Unity of Man Conference in Delhi. Delegates came from Australia, Austria, Canada, Colombia, Ecuador, England, France, Germany, Ghana, Greece, India, Indonesia, Italy, Japan, Malta, Nigeria, Thailand and the USA.

April 12, Kumbha Mela, Haridwar. Formed the National Unity Conference. Presided over a meeting in which leaders of half a million Sadhus sat together for the first time. They resolved that all holy men should go far and wide spreading the message of National Integration.

July 26-27, Rashtriya Sant Samagam (National Convocation of Saints) organized by Sant Kirpal Singh in Delhi.

July 29, Gave his last initiation sitting in which 1,087 were given the gift of Naam.

August 1, Addressed members of the Indian Parliament, becoming the first spiritual leader to be honoured with the invitation.

August 15 (Indian Independence Day), Last satsang talk in Hindi.

August 17, Gave the last English darshan talk at Sawan Ashram.

August 19, Transferred his spiritual mantle to Darshan Singh Ji through the eyes.

August 21, Entered Maha Samadhi.

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